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THE FOUR GOSPELS

IN ONE NARRATIVE.

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THE

FOUR GOSPELS

IN

ONE NARRATIVE.

THE

FOUR GOSPELS

IN

ONE NARRATIVE

ARRANGED BY TWO FRIENDS

. Behold a shaking, and the bones came together, bone to his bone—Ezek xxxvii 7

LONDON
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ADVERTISEMENT.

THE following work is divided into eight periods; and the Reader is requested to bear in mind that it is mainly in the *first three* and *last three* periods that historical order and movement are conceived to have been attained. In the *two middle* periods little is pretended to have been effected beyond giving a complete account of each transaction, or restoring isolated matter to its proper position.

It may be as well to mention also that John iv. 35—38 has been provisionally retained in situ, although it is more than probable that these words were uttered on a similar, but subsequent, occasion not mentioned by either of the Evangelists.

This mark * denotes that the word, or words, to which it is affixed, is taken from the passage indicated, and inserted promiscuously.

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FIRST PERIOD.

Unto John's Ministry.

THERE[1] was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither

[1] Luke i. 5—25.

wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived, and hid herself five months, saying, "Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men."

And[1] in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the

[1] Luke i. 26—55.

house of David; and the virgin's name was Mary. And the angel came in unto her, and said, "Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women." And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, "Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Then said Mary unto the angel, "How shall this be, seeing I know not a man?" And the angel answered and said unto her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible."

And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel departed from her.

And Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, *the babe leaped* in her womb; and Elisabeth

was filled with the Holy Ghost: and she spake out with a loud voice, and said, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." And Mary said,

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden:
For, behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is on them that fear him
From generation to generation.
He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things;
And the rich he hath sent empty away.
He hath holpen his servant Israel,
In remembrance of his mercy;
As he spake to our fathers,
To Abraham, and to his seed for ever."

And[1] Mary abode with her about three months, and returned to her own house;—when[2], as she was espoused

[1] Luke i. 56. [2] Matt. i. 18—25.

to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins."

Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

> "Behold, a virgin shall be with child, and shall bring forth a son,
> And they shall call his name Emmanuel,"

which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son.

Now[1] Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, "Not so; but he shall be called

[1] Luke i. 57—80.

John." And they said unto her, "There is none of thy kindred that is called by this name." And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, "His name is John." And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, "What manner of child shall this be!" And the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

"Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
And hath raised up an horn of salvation for us
In the house of his servant David;
As he spake by the mouth of his holy prophets,
Which have been since the world began:
That we should be saved from our enemies,
And from the hand of all that hate us;
To perform the mercy promised to our fathers,
And to remember his holy covenant;
The oath which he sware to our father Abraham,
That he would grant unto us,
That we being delivered out of the hand of our enemies
Might serve him without fear,
In holiness and righteousness before him,
All the days of our life.
And thou, child, shalt be called the prophet of the Highest;

For thou shalt go before the face of the Lord to prepare
his ways;
To give knowledge of salvation unto his people
By the remission of their sins,
Through the tender mercy of our God;
Whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow of death,
To guide our feet into the way of peace."

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

And[1] it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they

[1] Luke ii. 1—20.

were sore afraid. And the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

And[1] when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they brought him

[1] Luke ii. 21—38.

to Jerusalem, to present him to the Lord: (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

"Lord, now lettest thou thy servant depart
In peace, according to thy word:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of thy people Israel."

And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against. Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed."

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had *lived with* an husband seven years from her

virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Now[1] there came wise men from the east to Jerusalem, saying, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, "In Bethlehem of Judæa: for thus it is written by the prophet,

And thou Bethlehem, in the land of Juda,
Art not the least among the princes of Juda:
For out of thee shall come a Governor,
That shall rule my people Israel."

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child

[1] Matt. ii. 1—40.

was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him." When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying,

"Out of Egypt have I called my son."

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

"In Rama was there a voice heard,
Lamentation, and weeping, and great mourning,
Rachel weeping for her children,
And would not be comforted, because they are not."

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

"Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life." And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and came and dwelt in their* own city, Nazareth: that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene." And[1] the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now[2] his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought

* *Luke ii. 40.* [1] Luke ii. 40. [2] Luke ii. 41—52.

thee sorrowing." And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?" And they understood not the saying which he spake unto them.

And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

SECOND PERIOD.

From the beginning of John's Ministry unto the First Passover.

NOW[1] in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; and[2] saying, "Repent ye; for the kingdom of heaven is at hand:" as[3] it is written in the prophets,

"Behold, I send my messenger before thy face,
Which shall prepare thy way before thee."

For[4] this is he that was spoken of by the prophet Esaias, saying,

"The voice of one crying in the wilderness,
Prepare ye the way of the Lord, make his paths straight.
Every[5] valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall be made straight,
And the rough ways shall be made smooth;
And all flesh shall see the salvation of God."

[1] Luke iii. 1—3. [2] Matt. iii. 2. [3] Mark i. 2.
[4] *Matt. iii. 3.* [5] Luke iii. 5, 6.

And[1] the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, 'We have Abraham to our father:' for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

And[2] the people asked him, saying, "What shall we do then?" He answereth and saith unto them, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Then came also publicans to be baptized, and said unto him, "Master, what shall we do?" And he said unto them, "Exact no more than that which is appointed you."

And the soldiers likewise demanded of him, saying, "And what shall we do?" And he said unto them, "Do violence to no man, neither accuse any falsely; and be content with your wages."

And as the people were in expectation, and all men mused in their hearts of John, whether he were the

[1] Matt. iii. 4—10. [2] Luke iii. 10—18.

Christ, or not; John answered, saying unto them all, "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." And many other things in his exhortation preached he unto the people.

Then[1] cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, "I have need to be baptized of thee, and comest thou to me?" And Jesus answering said unto him, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased."

And[2] Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph, which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, which was the son of Maath, which was the son of Mattathias,

[1] Matt. iii. 13—17. [2] Luke iii. 23—38.

which was the son of Semei, which was the son of Joseph, which was the son of Juda, which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was

the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

And[1] Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. And the devil said unto him, "If thou be the Son of God, command this stone that it be made bread." But[2] he answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God'."

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, "If thou be the Son of God, cast thyself down: for it is written, 'He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'" Jesus said unto him, "It is written again, 'Thou shalt not tempt the Lord thy God.'"

And[3] the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, "All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." And Jesus answered and said unto him, "Get thee behind me, Satan: for it is written, 'Thou shalt worship the Lord thy God, and him only shalt thou

[1] Luke iv. 1—3. [2] Matt. iv. 4—7. [3] Luke iv. 5—8.

serve.'" Then[1] the devil leaveth him, and, behold, angels came and ministered unto him.

And[2] this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, "Who art thou?" And he confessed, and denied not; but confessed, "I am not the Christ."

And they asked him, "What then? Art thou Elias?" And he saith, "I am not." "Art thou that prophet?" And he answered, "No." Then said they unto him, "Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,' as said the prophet Esaias." And they which were sent were of the Pharisees.

And they asked him, and said unto him, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John answered them, saying, "I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." These things were done in Bethabara beyond Jordan, where John was baptizing.

The next day John seeth Jesus coming unto him, and saith, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, 'After me cometh a man which is preferred before me:' for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." And John bare record, saying, "I

[1] *Matt. iv. 11.* [2] John i. 19—36.

saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, 'Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.' And I saw, and bare record that this is the Son of God."

Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, "Behold the Lamb of God! This[1] was he of whom I spake, 'He that cometh after me is preferred before me:' for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."

And[2] the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, "What seek ye?" They said unto him, "Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?" He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, "We have found the Messias," which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, "Thou art Simon the

[1] John i. 15—18. [2] John i. 37—51.

son of Jona: thou shalt be called Cephas," which is by interpretation, A stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." And Nathanael said unto him, "Can there any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Jesus saw Nathanael coming to him, and saith of him, "Behold an Israelite indeed, in whom is no guile!" Nathanael saith unto him, "Whence knowest thou me?" Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael answered and saith unto him, "Rabbi, thou art the son of God; thou art the King of Israel." Jesus answered and said unto him, "Because I said unto thee, 'I saw thee under the fig tree,' believest thou? thou shalt see greater things than these." And he saith unto him, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

And[1] the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, "They have no wine." Jesus saith unto her, "Woman, what have I to do with thee? mine hour is

[1] John ii. 1—11.

not yet come." His mother saith unto the servants, "Whatsoever he saith unto you, do it." And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim. And he saith unto them, "Draw out now, and bear unto the governor of the feast." And they bare it.

When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, "Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

THIRD PERIOD.

From the First Passover unto the Feast of Pentecost.

AND[1] the Jews' passover was at hand, and Jesus went up to Jerusalem.—

There[2] was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

Nicodemus saith unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, 'Ye must be born again.' The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

[1] John ii. 13. [2] John iii. 1—21.

Nicodemus answered and said unto him, "How can these things be?" Jesus answered and said unto him, "Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

After[1] these things came Jesus and his disciples into

[1] John iii. 22.

the land of Judæa; and there he tarried with them, and baptized; though[1] Jesus himself baptized not, but his disciples. And[2] John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." John answered and said, "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, 'I am not the Christ, but that I am sent before him.' He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

[1] *John iv. 2.* [2] John iii. 23—36.

But[1] Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison.

Now[2] when Jesus had heard that John was cast into prison, he[3] left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water:—Jesus saith unto her, "Give me to drink;" for his disciples were gone away unto the city to buy meat. Then saith the woman of Samaria unto him, "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink;' thou wouldest have asked of him, and he would have given thee living water."

The woman saith unto him, "Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" Jesus answered and said unto her, "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the

[1] Luke iii. 19, 20. [2] Matt. iv. 12. [3] John iv. 3—42.

water that I shall give him shall be in him a well of water springing up into everlasting life."

The woman saith unto him, "Sir, give me this water, that I thirst not, neither come hither to draw." Jesus saith unto her, "Go, call thy husband, and come hither." The woman answered and said, "I have no husband." Jesus said unto her, "Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

The woman saith unto him, "Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus saith unto her, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

The woman saith unto him, "I know that Messias cometh, which is called Christ: when he is come, he will tell us all things." Jesus saith unto her, "I that speak unto thee am he."

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, "What seekest thou?" or, "Why talkest thou with her?" The woman then left her waterpot, and went her way into the *city, and saith to* the men, "Come, see a man,

which told me all things that ever I did: is not this the Christ?" Then they went out of the city, and came unto him.

In the mean while his disciples prayed him, saying, "Master, eat." But he said unto them, "I have meat to eat that ye know not of." Therefore said the disciples one to another, "Hath any man brought him ought to eat?" Jesus saith unto them, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, 'One soweth, and another reapeth.' I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours."

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, "He told me all that ever I did." So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; and said unto the woman, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

Now[1] after two days he departed thence, and[2] returned in the power of the Spirit into Galilee. So[3] Jesus

[1] John iv. 43. [2] Luke iv. 14. [3] John iv. 46—54.

came again into Cana of Galilee, where he made the water wine.

And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, "Except ye see signs and wonders, ye will not believe." The nobleman saith unto him, "Sir, come down ere my child die." Jesus saith unto him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, "Thy son liveth." Then enquired he of them the hour when he began to amend. And they said unto him, "Yesterday at the seventh hour the fever left him." So the father knew that it was at the same hour, in the which Jesus said unto him, "Thy son liveth:" and himself believed, and his whole house.

This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

After[1] this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and[2] dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying,

"The land of Zabulon, and the land of Nephthalim,
By the way of the sea, beyond Jordan, Galilee of the Gentiles;
The people which sat in darkness saw great light;

[1] John ii. 12. [2] Matt. iv. 13—17.

And to them which sat in the region and shadow of death
Light is sprung up."

From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand." And[1] on the sabbath day he entered into the synagogue. And[2] there was in their synagogue a man with an unclean spirit; and he cried out, saying, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God." And Jesus rebuked him, saying, "Hold thy peace, and come out of him." And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, "What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him." And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were

[1] Mark i. 21. [2] Mark i. 23—34.

sick of divers diseases: that[1] it might be fulfilled which was spoken by Esaias the prophet, saying,

"Himself took our infirmities,
And bare our sicknesses."

And[2] in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, "All men seek for thee." And he said unto them, "Let us go into the next towns, that I may preach there also: for therefore came I forth." And he preached in their synagogues throughout all Galilee.

And[3] he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, "Woman, thou art loosed from thine infirmity." And he laid his hands on her: and immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, "There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day."

The Lord then answered him, and said, "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eigh-

[1] Matt. viii. 17. [2] *Mark* i. 35—39. [3] Luke xiii. 10—17.

teen years, be loosed from this bond on the sabl day?" And when he had said these things, all his versaries were ashamed: and all the people rejoicec all the glorious things that were done by him.

And[1] it came to pass on the second sabbath after first, that he went through the corn fields; and his ciples plucked the ears of corn, and did eat, rub them in their hands. And certain of the Pharisees unto them, "Why do ye that which is not lawful t on the sabbath days?" And Jesus answering them: "Have ye not read so much as this, what David when himself was an hungred, and they which with him; how he went into the house of God, and take and eat the shewbread, and gave also to them were with him; which it is not lawful to eat but for priests alone? Or[2] have ye not read in the law, that on the sabbath days the priests in the temple fane the sabbath, and are blameless? But I say you, That in this place is one greater than the tem But if ye had known what this meaneth, 'I will l mercy, and not sacrifice,' ye would not have condem the guiltless." And[3] he said unto them, "The sabl was made for man, and not man for the sabbath: th fore the Son of man is Lord also of the sabbath."

And[4] it came to pass also on another sabbath, tha entered into the synagogue and taught: and there w man whose right hand was withered. And the scr and Pharisees watched him, whether he would hea

[1] Luke vi. 1—4. [2] Matt. xii. 5—7.
[3] Mark ii. 27, 28. [4] Luke vi. 6—9.

the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, "Rise up, and stand forth in the midst." And he arose and stood forth. Then said Jesus unto them, "I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" But[1] they held their peace. And[2] he said unto them, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days." And[3] when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, "Stretch forth thine hand." And he stretched it out: and his hand was restored whole as the other. And[4] they were filled with madness; and communed one with another what they might do to Jesus.

And[5] again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And[6] there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them.

And, behold, men brought in a bed a man which was

[1] Mark iii. 4. [2] Matt. xii. 11, 12. [3] Mark iii. 5.
[4] Luke vi. 11. [5] Mark ii. 1, 2. [6] Luke v. 17—26.

taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, "Man, thy sins are forgiven thee." And the scribes and the Pharisees began to reason, saying, "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" But when Jesus perceived their thoughts, he answering said unto them, "What reason ye in your hearts? Whether is easier, to say, 'Thy sins be forgiven thee;' or to say, 'Rise up and walk?' But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house." And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

And they were all amazed, and they glorified God, and were filled with fear, saying, "We have seen strange things to day."

FOURTH PERIOD.

From the feast of Pentecost unto the feast of Tabernacles.

AFTER[1] this there was a feast of the Jews; and Jesus went up to Jerusalem.—Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, "Wilt thou be made whole?" The impotent man answered him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." Jesus saith unto him, "Rise, take up thy bed, and walk." And immediately the man was made whole, and took up his bed, and walked.

And on the same day was the sabbath. The Jews therefore said unto him that was cured, "It is the sabbath day: it is not lawful for thee to carry thy bed."

[1] *John* v. 1—47.

He answered them, "He that made me whole, the same said unto me, 'Take up thy bed, and walk.'" Then asked they him, "What man is that which said unto thee, 'Take up thy bed, and walk?'" And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, "My Father worketh hitherto, and I work." Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

Then answered Jesus and said unto them, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall

come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. I receive not honour from men. But I know you, that ye have not the love of God in you. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. And ye will not come to me, that ye might have life. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

"If another shall come in his own name, him ye will receive. I am come in my Father's name, and ye receive me not.

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; ye sent unto John, and he bare witness unto the truth. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I receive not testimony from man: but these things I say, that ye

might be saved. I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me, and I know that the witness which he witnesseth of me is true.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Then[1] when he was come into Galilee, the Galileans received him. And[2] it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

Now when he had left speaking, he said unto Simon, "Launch out into the deep, and let down your nets for a draught." And Simon answering said unto him, "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." And when they had this done, they inclosed a great multitude of fishes: and their net brake. And

[1] John iv. 45. [2] Luke v. 1—9.

they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me; for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and[1] Jesus said unto them, "Come ye after me, and I will make you to become fishers of men." And straightway they forsook their nets, and followed him.

And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

And[2] as Jesus went* into Capernaum, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, "Follow me." And he arose, and followed him. And[3] Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them. And[4] when the Pharisees saw it, they said unto his disciples, "Why eateth your Master with publicans and sinners?" When[5] Jesus heard it, he saith unto them, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance."

And[6] he spake this parable unto them, "Two men

[1] Mark i. 17—20. [2] Matt. ix. 9. * Mark i. 21.
[3] Luke v. 29. [4] Matt. ix. 11. [5] Mark ii. 17.
[6] Luke xviii. 9—14.

went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, 'God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.' And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me a sinner.' I tell you, this man went down to his house justified rather than the other."

And[1] he spake also a parable unto them; "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine, straightway desireth new: for he saith, 'The old is better.' Give[2] not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

And[3] the disciples of John and of the Pharisees used to fast: and they come and say unto him, "Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?" And Jesus said unto them, "Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come,

[1] Luke v. 36—39. [2] Matt. vii. 6. [3] Mark ii. 18—20.

when the bridegroom shall be taken away from them, and then shall they fast in those days."

And[1] there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, "If thou wilt, thou canst make me clean." And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, "I will; be thou clean." And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; and saith unto him, "See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them." But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city*, but was without in desert places: and they came to him from every quarter; from[2] Galilee, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan: and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

And[3] the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And[4] unclean spirits, when they saw him, fell down before him, and cried, saying, "Thou art the Son of God." And he straitly charged them that they should not make him known; that[5] it might be fulfilled which was spoken by Esaias the prophet, saying,

"Behold my servant whom I have chosen;

[1] Mark i. 40—45. * Capernaum. [2] Mark iii. 7, 8.
[3] Luke vi. 19. [4] Mark iii. 11, 12. [5] Matt. xii. 17—21.

My beloved, in whom my soul is well pleased:
I will put my spirit upon him,
And he shall shew judgment to the Gentiles.
He shall not strive, nor cry;
Neither shall any man hear his voice in the streets.
A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
And in his name shall the Gentiles trust."

And[1] it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, which also was the traitor.

And he came down with them, and stood in the plain: and[2] he lifted up his eyes on his disciples, and said, "Blessed[3] are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God.

"Blessed are they which are persecuted for righteous-

[1] Luke vi. 12—17. [2] Luke vi. 20. [3] Matt. v. 3—12.

ness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

"But[1] woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

"Ye[2] are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. The[3] light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. Take heed[4] therefore that the light which is in thee be not darkness.

"Beware[5] of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Even[6] so a[7] good man out of the good

[1] Luke vi. 24—26. [2] Matt. v. 14—16. [3] Matt. vi. 22, 23.
[4] Luke xi. 35. [5] Matt. vii. 15—18. [6] Matt. vii. 17.
[7] Luke vi. 45.

treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

"Woe[1] unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore[2] if[3] thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be salted with salt.

"Think[4] not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto

[1] Matt. xviii. 7.
[2] Matt. xviii. 8.
[3] Mark ix. 43—49.
[4] Matt. v. 17—22.

you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

"Ye have heard that it was said by them of old time, 'Thou shalt not kill;' and 'whosoever shall kill shall be in danger of the judgment:' but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

"Ye[1] have heard that it was said by them of old time, 'Thou shalt not commit adultery:' but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

"Again[2], ye have heard that it hath been said by them of old time, 'Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:' but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

"Ye have heard that it hath been said, 'An eye for an eye, and a tooth for a tooth:' but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy

[1] *Matt. v. 27, 28.* [2] Matt. v. 33—42.

coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. And[1] as ye would that men should do to you, do ye also to them likewise.

"Moreover[2] if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Therefore[3] if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

"Ye have[4] heard that it hath been said, 'Thou shalt love thy neighbour, and hate thine enemy.' But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For[5] if ye love them which love you, what thank have ye? for

[1] Luke vi. 31. [2] Matt. xviii. 15—18. [3] Matt. v. 23, 24.
[4] Matt. v. 43—45. [5] Luke vi. 32—36.

sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Give[1], and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

"But[2] take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

"And[3] when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to

[1] Luke vi. 38. [2] Matt. vi. 1—6. [3] Matt. vi. 5, 6.

thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

"Moreover[1] when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

"Judge[2] not, that ye be not judged. For with what judgment ye judge, ye shall be judged. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, 'Let me pull out the mote out of thine eye;' and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

"If[3] ye know these things, happy are ye if ye do them. Not[4] every one that saith unto me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Therefore[5] whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man,

[1] Matt. vi. 16—18. [2] Matt. vii. 1—5. [3] John xiii. 17.
[4] Matt. vii. 21. [5] Matt. vii. 24—29.

which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes.

Now[1] when he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, "That he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." Then Jesus went with them.

And when he was now not far from the house, the centurion *himself* came[2] to him, saying unto him, "Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, "I say unto you, I have not found so great faith, no, not in Israel. And[3] I say unto you, That many

[1] *Luke vii. 1—6.* [2] *Matt. viii. 5—9.* [3] Matt. viii. 11—13.

shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." And Jesus said unto the centurion, "Go thy way; and as thou hast believed, so be it done unto thee." And his servant was healed in the selfsame hour.

And[1] one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner." And Jesus answering said unto him, "Simon, I have somewhat to say unto thee." And he saith, "Master, say on." "There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?" Simon answered and said, "I suppose that he, to whom he forgave most." And he said unto him, "Thou hast rightly judged."

[1] Luke vii. 36—50.

And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." And he said unto her, "Thy sins are forgiven."

And they that sat at meat with him began to say within themselves, "Who is this that forgiveth sins also?" And he said to the woman, "Thy faith hath saved thee; go in peace."

And[1] it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, "Weep not." And he came and touched the bier: and they that bare him stood still. And he said, "Young man, I say unto thee, Arise." And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, "That a great prophet is risen up among us;" and, "That God hath visited his

[1] Luke vii. 11—17.

people." And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

And[1] the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, "Art thou he that should come? or look we for another?" When the men were come unto him, they said, "John Baptist hath sent us unto thee, saying, 'Art thou he that should come? or look we for another?'" And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me."

And when the messengers of John were departed, he began to speak unto the people concerning John, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet

[1] Luke vii. 18—35.

than John the Baptist: but he that is least in the kingdom of God is greater than he."

And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

And the Lord said, "Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, 'We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.' For John the Baptist came neither eating bread nor drinking wine; and ye say, 'He hath a devil.' The Son of man is come eating and drinking; and ye say, 'Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!' But wisdom is justified of all her children."

Then[1] began he to upbraid the cities wherein most of his mighty works were done, because they repented not: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. The[2] men

[1] Matt. xi. 20—24. [2] Matt. xii. 41—45.

of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, 'I will return into my house from whence I came out;' and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

And[1] the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, "He is beside himself."

Then[2] was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, "Is not this the son of David?" But when the Pharisees heard it, they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." And Jesus knew their thoughts, and said unto them, "O generation[3] of vipers, how can ye, being evil, speak good

[1] Mark iii. 20, 21. [2] Matt. xii. 22—25.
[3] Matt. xii. 34.

things? When[1] a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. And every[2] kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. But[3] I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Wherefore[4] I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

While[5] he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, "Behold, thy mother and thy brethren stand without, desiring to speak with thee." But he answered and said unto him that told him, "Who is my mother? and who are my brethren?" And he stretched forth his hand toward his

[1] Luke xi. 21, 22. [2] Matt. xii. 25—28. [3] Matt. xii. 36, 37.
[4] Matt. xii. 31, 32. [5] Matt. xii. 46—50.

disciples, and said, "Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

The[1] same day went Jesus out of the house, and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in parables, saying, "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the way side, and the fowls came and devoured them up. Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixty-fold, some thirtyfold."

Another[2] parable put he forth unto them, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, 'Sir, didst not thou sow good seed in thy field? from whence then hath it tares?' He said unto them, 'An enemy hath done this.' The servants said unto him, 'Wilt thou

[1] Matt. xiii. 1—7. [2] Matt. xiii. 24—33.

then that we go and gather them up?' But he said, 'Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.'"

Another parable put he forth unto them, saying, "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Another parable spake he unto them, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

"Again[1], the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

"Who[2] hath ears to hear, let him hear."

All[3] these things spake Jesus unto the multitude in

[1] Matt. xiii. 44—48. [2] Matt. xiii. 9. [3] Matt. xiii. 34—36.

parables; and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying,

"I will open my mouth in parables;
I will utter things which have been kept secret
From the foundation of the world."

Then Jesus sent the multitude away, and went into the house.

And[1] the disciples came, and said unto him, "Why speakest thou unto them in parables?" He answered and said unto them, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith,

"By hearing ye shall hear, and shall not understand;
And seeing ye shall see, and shall not perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest at any time they should see with their eyes,
And hear with their ears, and should understand with their heart,
And should be converted, and I should heal them."

But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many

[1] Matt. xiii. 10—23.

prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

"Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

And[1] his disciples asked him, saying, "Declare[2] unto us the parable of the tares of the field." He answered and said unto them, "He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his

[1] *Luke viii. 9.* [2] Matt. xiii. 36—43.

angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

Jesus[1] saith unto them, "Have ye understood all these things?" They say unto him, "Yea, Lord." Then said he unto them, "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."

At[2] that time Jesus answered and said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

And[3] the same day, when the even was come, he saith unto them, "Let us pass over unto the other side." And they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow. And[4] they came to him, and awoke him, saying, "Master, master, we perish." And[5] he arose, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm. And he said unto them,

[1] Matt. xiii. 51, 52. [2] Matt. xi. 25—27. [3] Mark iv. 35—38.
[4] Luke viii. 24. [5] Mark iv. 39—41.

"Why are ye so fearful? how is it that ye have no faith?" And they feared exceedingly, and said one to another, "What manner of man is this, that even the wind and the sea obey him?"

And[1] they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. And[2] no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." And he besought him much that he would not send them away out of the country. For he said unto him, "Come out of the man, thou unclean spirit."

And he asked him, "What is thy name?" And he answered, saying, "My name is Legion: for we are many." Now there was there nigh unto the mountains a great herd of swine feeding. So[3] the devils besought him, saying, "If thou cast us out, suffer us to go away into the herd of swine." And he said unto them, "Go." And[4] the unclean spirits went out, and entered into the

[1] Luke viii. 26, 27.
[2] Mark v. 3—7, 10, 8, 9, 11.
[3] *Matt. viii. 31, 32.*
[4] Mark v. 13.

swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

And[1] they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. Then[2] they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear.

And[3] when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

And[4] when Jesus was passed over again unto the other side, the[5] people gladly received him: for they were all waiting for him. And[6], behold, there cometh one of the rulers of the synagogue, Jairus by name; for[7] he had one only daughter, about twelve years of age, and she lay a dying. And he fell down at Jesus' feet, and[8] besought him greatly, saying, "My little daughter lieth

[1] Matt. viii. 33. [2] Luke viii. 35—37. [3] Mark v. 18—20.
[4] Mark v. 21. [5] Luke viii. 40. [6] Mark v. 22.
[7] Luke viii. 42, 41. [8] Mark v. 23—30.

at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live." And Jesus went with him; and much people followed him, and thronged him.

And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, "If I may touch but his clothes, I shall be whole." And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, "Who touched my clothes?" And[1] when all denied, Peter and they that were with him said, "Master, the multitude throng thee and press thee, and sayest thou, 'Who touched me?'" And Jesus said, "Somebody hath touched me: for I perceive that virtue is gone out of me." And[2] he looked round about to see her that had done this thing. And[3] when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, "Thy daughter is dead; trouble not the Master." But when Jesus

[1] Luke viii. 45, 46. [2] Mark v. 32. [3] Luke viii. 47—50.

heard it, he answered him, saying, "Fear not: believe only, and she shall be made whole." And[1] he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them, "Why make ye this ado, and weep? the damsel is not dead, but sleepeth." And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. And he took the damsel by the hand, and said unto her, "Talitha cumi;" which is, being interpreted, "Damsel, I say unto thee, arise." And[2] her spirit came again; and[3] straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them straitly that no man should know it; and commanded that something should be given her to eat. And[4] the fame hereof went abroad into all that land.

And when Jesus was departing thence, two blind men followed him, crying, and saying, "Thou son of David, have mercy on us." And when he was come into the house, the blind men came to him: and Jesus saith unto them, "Believe ye that I am able to do this?" They said unto him, "Yea, Lord." Then touched he their eyes, saying, "According to your faith be it unto you." And their eyes were opened; and Jesus straitly charged them, saying, "See that no man know it." But they,

[1] Mark v. 37—41.
[2] Luke viii. 55.
[3] Mark v. 42, 43.
[4] Matt. ix. 26—31.

when they were departed, spread abroad his fame in all that country.

And[1] he went out from thence, and[2] came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

"The Spirit of the Lord is upon me,
Because he hath anointed me to preach the gospel to the poor;
He hath sent me to heal the brokenhearted,
To preach deliverance to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To preach the acceptable year of the Lord."

And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, "This day is this scripture fulfilled in your ears."

And[3] many hearing him were astonished, saying, "How[4] knoweth this man letters, having never learned? Is[5] not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? Whence[6] then hath this man this wisdom, and these mighty works?" And[7] they

[1] Mark vi. 1. [2] Luke iv. 16—21. [3] Mark vi. 2.
[4] John vii. 15. [5] Mark vi. 3. [6] Matt. xiii. 54.
[7] Matt. xiii. 57, 58.

were offended in him. But Jesus said unto them, "A prophet is not without honour, save in his own country, and in his own house." And he did not many mighty works there because of their unbelief.

And[1] he said unto them, "Ye will surely say unto me this proverb, 'Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.' But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian."

And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

And[2] he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him; and certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

But[3] when he saw the multitudes, he was moved

[1] Luke iv. 23, 25—30. [2] Luke viii. 1—3. [3] Matt. ix. 36—38.

with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the lord of the harvest, that he will send forth labourers into his harvest."

And[1] when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. And he sent them* forth, and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, 'The kingdom of heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: and[2] salute no man by the way. And[3] into whatsoever city or town ye shall enter, enquire who in it is worthy; and[4] into whatsoever house ye enter, first say, 'Peace be to this house.' And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 'Even the very dust of your city, which cleaveth on us, we do wipe off against

[1] Matt. x. 1, 5—10. * Luke x. 2. [2] Luke x. 4.
[3] Matt. x. 11. [4] Luke x. 5—7, 10, 11.

you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.' Verily[1] I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. He[2] that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And[3] whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. Behold[4], I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

And[5] they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

[1] Matt. x. 15. [2] Matt. x. 40, 41. [3] Mark ix. 41.
[4] Matt. x. 16. [5] Mark vi. 12, 13.

FIFTH PERIOD.

From the feast of Tabernacles unto the feast of the Dedication.

NOW[1] the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, "Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world." For neither did his brethren believe in him. Then Jesus said unto them, "My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come." When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

Then the Jews sought him at the feast, and said, "Where is he?" And there was much murmuring among the people concerning him: for some said, "He is a good man:" others said, "Nay; but he deceiveth

[1] John vii. 2—33.

the people." Howbeit no man spake openly of him for fear of the Jews.

Now about the midst of the feast Jesus went up into the temple, and taught: and the Jews marvelled. Jesus answered them, and said, "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" The people answered and said, "Thou hast a devil: who goeth about to kill thee?" Jesus answered and said unto them, "I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment."

Then said some of them of Jerusalem, "Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is." Then cried Jesus in the temple as he taught, saying, "Ye both know me, and ye know whence I am: and I am not come of myself, but

he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me." Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

And many of the people believed on him, and said, "When Christ cometh, will he do more miracles than these which this man hath done?" The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, "Verily[1], verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Then said Jesus unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I

[1] John x. 1—15, 17, 18, 16.

am the good shepherd: the good shepherd giveth his li
for the sheep. But he that is an hireling, and not tl
shepherd, whose own the sheep are not, seeth the wc
coming, and leaveth the sheep, and fleeth: and the wc
catcheth them, and scattereth the sheep. The hireli
fleeth, because he is an hireling, and careth not for tl
sheep. I am the good shepherd, and know my shee
and am known of mine. As the Father knoweth m
even so I know the Father: and I lay down my life f
the sheep. Therefore doth my Father love me, becau
I lay down my life, that I might take it again. No m
taketh it from me, but I lay it down of myself. I ha
power to lay it down, and I have power to take it agai
This commandment have I received of my Father. A
other sheep I have, which are not of this fold: the
also I must bring, and they shall hear my voice; a
there shall be one fold, and one shepherd."

Many[1] of the people therefore, when they heard tl
saying, said, "Of a truth this is the Prophet." Oth
said, "This is the Christ." But some said, "Shall Chr
come out of Galilee? Hath not the scripture said, Tl
Christ cometh of the seed of David, and out of the to
of Bethlehem, where David was?" So there was a
vision among the people because of him. And some
them would have taken him; but no man laid hands
him.

Then came the officers to the chief priests and Pl
risees; and they said unto them, "Why have ye n
brought him?" The officers answered, "Never m
spake like this man." Then answered them the Pha
sees, "Are ye also deceived? Have any of the rulers

[1] John vii. 40—53.

of the Pharisees believed on him? But this people who knoweth not the law are cursed." Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) "Doth our law judge any man, before it hear him, and know what he doeth?" They answered and said unto him, "Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet."

And every man went unto his own house. Jesus[1] went unto the mount of Olives.

And[2] early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And[3] Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

And[4] the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as

[1] John viii. 1.
[2] John viii. 2.
[3] Mark xii. 41—44.
[4] John viii. 3—18.

though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, "He that is without sin among you, let him first cast a stone at her." And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, "Woman, where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee: go, and sin no more."

Then spake Jesus again unto them, saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." The Pharisees therefore said unto him, "Thou bearest record of thyself; thy record is not true." Jesus answered and said unto them, "Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. And[1] he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." They understood not that he spake to them of the Father. Then said they unto him, "Where is thy Fa-

[1] John viii. 29, 27, 19, 20, 28.

ther?" Jesus answered, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also." These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

Then said Jesus unto them, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. Yet[1] a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." Then said the Jews among themselves, "Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?" Then[2] said Jesus again unto them, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." Then said the Jews, "Will he kill himself? because he saith, 'Whither I go, ye cannot come.'" And he said unto them, "Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Then said they unto him, "Who art thou?" And Jesus saith unto them, "Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him."

[1] John vii. 33—36. [2] John viii. 21—26.

As[1] he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." They answered him, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, 'Ye shall be made free!'" Jesus answered them, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father."

They answered and said unto him, "Abraham is our father." Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father."

Then said they to him, "We be not born of fornication; we have one Father, even God." Jesus said unto them, "If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

[1] John viii. 30—59.

When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

Then answered the Jews, and said unto him, "Say we not well that thou art a Samaritan, and hast a devil?" Jesus answered, "I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death."

Then said the Jews unto him, "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, 'If a man keep my saying, he shall never taste of death.' Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?" Jesus answered, "If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad."

Then said the Jews unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am." Then took they up stones to cast at him: but Jesus hid himself, and went out of

the temple, going through the midst of them, and so passed by.

And[1] as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, "Go, wash in the pool of Siloam," (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, "Is not this he that sat and begged?" Some said, "This is he:" others said, "He is like him:" but he said, "I am he." Therefore said they unto him, "How were thine eyes opened?" He answered and said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, 'Go to the pool of Siloam, and wash:' and I went and washed, and I received sight." Then said they unto him, "Where is he?" He said, "I know not."

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the

[1] John ix. 1—41.

Pharisees also asked him how he had received his sight. He said unto them, "He put clay upon mine eyes, and I washed, and do see." Therefore said some of the Pharisees, "This man is not of God, because he keepeth not the sabbath day." Others said, "How can a man that is a sinner do such miracles?" And there was a division among them. They say unto the blind man again, "What sayest thou of him, in that he hath opened thine eyes?" He said, "He is a prophet."

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, "Is this your son, who ye say was born blind? how then doth he now see?" His parents answered them and said, "We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself." These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, "He is of age; ask him."

Then again called they the man that was blind, and said unto him, "Give God the praise: we know that this man is a sinner." He answered and said, "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Then said they to him again, "What did he to thee? how opened he thine eyes?" He answered them, "I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?" Then they reviled him,

and said, "Thou art his disciple; but we are l
ciples. We know that God spake unto Mo
this fellow, we know not from whence he is."
answered and said unto them, "Why herein is
lous thing, that ye know not from whence he
he hath opened mine eyes. Now we know
heareth not sinners: but if any man be a wor
God, and doeth his will, him he heareth. Since
began was it not heard that any man opened t
one that was born blind. If this man were n
he could do nothing." They answered and
him, "Thou wast altogether born in sins, and
teach us?" And they cast him out.

Jesus heard that they had cast him out; an
had found him, he said unto him, "Dost thou
the Son of God?" He answered and said, "W
Lord, that I might believe on him?" And
unto him, "Thou hast both seen him, and it
talketh with thee." And he said, "Lord, l
And he worshipped him. And Jesus said, "
ment I am come into this world, that they whi
might see; and that they which see might
blind." And some of the Pharisess which were
heard these words, and said unto him, "Are
also?" Jesus said unto them, "If ye were
should have no sin: but now ye say, 'We se
fore your sin remaineth."

In[1] the last day, that great day of the fe
stood and cried, saying, "If any man thirst
come unto me, and drink. He that believeth

[1] John vii. 37—39.

the scripture hath said, out of his belly shall flow rivers of living water." But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.

There[1] was a division therefore again among the Jews for these sayings. And many of them said, "He hath a devil, and is mad; why hear ye him?" Others said, "These are not the words of him that hath a devil. Can a devil open the eyes of the blind?"

At[2] that time Herod the tetrarch heard of the fame of Jesus, and[3] he was perplexed, because that it was said of some, that John was risen from the dead; and of some, that Elias had appeared; and of others, that one of the old prophets was risen again. And Herod said, "John have I beheaded: but who is this, of whom I hear such things?" And he desired to see him.

For[4] Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. For John had said unto Herod, "It is not lawful for thee to have thy brother's wife." Therefore Herodias had a quarrel against him, and would have killed him; but she could not: for Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

And when a convenient day was come, that Herod

[1] John x. 19—21.
[2] Matt. xiv. 1.
[3] Luke ix. 7—9.
[4] Mark vi. 17—29.

on his birthday made a supper to his lords, hi
tains, and chief estates of Galilee; and when the
ter of the said Herodias came in, and danced, and
Herod and them that sat with him, the king sai
the damsel, "Ask of me whatever thou wilt, and
give it thee." And he sware unto her, "What
thou shalt ask of me, I will give it thee, unto the h
my kingdom." And she went forth, and said unt
mother, "What shall I ask?" And she said, "The
of John the Baptist." And she came in straight
with haste unto the king, and asked, saying, "I will
thou give me by and by in a charger the head of J
the Baptist." And the king was exceeding sorry;
for his oath's sake, and for their sakes which sat wi
him, he would not reject her. And immediately t
king sent an executioner, and commanded his head to b
brought: and he went and beheaded him in the prison
and brought his head in a charger, and gave it to th
damsel: and the damsel gave it to her mother. And
when his disciples heard of it, they came and took up hi
corpse, and laid it in a tomb.

And[1] the apostles gathered themselves together unt
Jesus, and told him all things, both what they had done
and what they had taught; saying[2] with joy, "Lord
even the devils are subject unto us through thy name."
And he said unto them, "I beheld Satan as lightning fal
from heaven. Behold, I give unto you power to trea
on serpents and scorpions, and over all the power of th
enemy: and nothing shall by any means hurt you
Notwithstanding in this rejoice not, that the spirits ar

[1] Mark vi. 30. [2] Luke x. 17—20.

subject unto you; but rather rejoice, because your names are written in heaven."

And[1] he said unto them, "Come ye yourselves apart into a desert place, and rest awhile:" for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd. And[2] he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

And when the day began to wear away, then came the twelve, and said unto him, "Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place." Jesus[3] then saith unto Philip, "Whence shall we buy bread, that these may eat?" And this he said to prove him: for he himself knew what he would do. Philip answered him, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." He[4] saith unto them, "How many loaves have ye?" One[5] of his disciples, Andrew, Simon Peter's brother, saith unto him, "There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?" He[6] said, "Bring them hither to me." And[7] Jesus said to

[1] Mark vi. 31—34. [2] Luke ix. 11, 12. [3] John vi. 5—7.
[4] Mark vi. 38. [5] John vi. 8, 9. [6] Matt. xiv. 18.
[7] John vi. 10, and Luke ix. 14.

his disciples, "Make the men sit down by fifties company." Now[1] there was much grass in the p And[2] they sat down in ranks, by hundreds, and by fi Then[3] he took the five loaves and the two fishes, looking up to heaven, he blessed them, and brake, gave to the disciples to set before the multitude. A they did eat, and were all filled. And[4] they that h eaten were about five thousand men, beside women an children. When[5] they were filled, he said unto his dis ciples, "Gather up the fragments that remain, that nothing be lost." Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet that should come into the world." When Jesus therefore perceived that they would come and take him by force, to make him a king, straightway[6] he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land.

And[7] the sea arose by reason of a great wind that blew: and[8] he saw them toiling in rowing; for the wind was contrary unto them. So[9] when they had rowed about five and twenty or thirty furlongs, about[10] the fourth watch of the night, he cometh unto them, walk-

[1] John vi. 10. [2] Mark vi. 40. [3] Luke ix. 16, 17.
[4] Matt. xiv. 21. [5] John vi. 12—15. [6] Mark vi. 45—47.
[7] John vi. 18. [8] Mark vi. 48. [9] John vi. 19.
[10] Mark vi. 48—50.

ing upon the sea, and would have passed by them. But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, "Be of good cheer: it is I; be not afraid." And Peter[1] answered him and said, "Lord, if it be thou, bid me come unto thee on the water." And he said, "Come." And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, "Lord, save me." And immediately Jesus stretched forth his hand, and caught him, and said unto him, "O thou of little faith, wherefore didst thou doubt?" And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, "Of a truth thou art the Son of God." And[2] immediately the ship was at the land whither they went. And[3] they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened.

And they came into the land of Gennesaret, and drew to the shore. And[4] when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; and besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

The[5] day following, when the people which stood on

[1] Matt. xiv. 28—33. [2] John vi. 21. [3] Mark vi. 51—53.
[4] Matt. xiv. 35, 36. [5] John vi. 22—71.

the other side of the sea saw that there was none boat there, save that one whereinto his disciples entered, and that Jesus went not with his disciples the boat, but that his disciples were gone away al (howbeit there came other boats from Tiberias nigh u the place where they did eat bread, after that the L had given thanks:) when the people therefore saw tl Jesus was not there, neither his disciples, they also toc shipping, and came to Capernaum, seeking for Jesus.

And when they had found him on the other side o the sea, they said unto him, "Rabbi, when camest thou hither?" Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

Then said they unto him, "What shall we do, that we might work the works of God?" Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

They said therefore unto him, "What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, 'He gave them bread from heaven to eat.'" Then Jesus said unto them, "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."

Then said they unto him, "Lord, evermore give us

this bread." And Jesus said unto them, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, 'That ye also have seen me, and believe not.' All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

The Jews then murmured at him, because he said, "I am the bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, 'I came down from heaven?'" Jesus therefore answered and said unto them, "Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets,

'And they shall be all taught of God.'

Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am

the living bread which came down from heaven: man eat of this bread, he shall live for ever: a bread that I will give is my flesh, which I will g the life of the world."

The Jews therefore strove among themselves, sa "How can this man give us his flesh to eat?" Jesus said unto them, "Verily, verily, I say unto Except ye eat the flesh of the Son of man, and drink blood, ye have no life in you. Whoso eateth my fle and drinketh my blood, hath eternal life; and I w raise him up at the last day. For my flesh is meat i deed, and my blood is drink indeed. He that eateth m flesh, and drinketh my blood, dwelleth in me, and I i him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." These things said he in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard this, said, "This is an hard saying; who can hear it?" When Jesus knew in himself that his disciples murmured at it, he said unto them, "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not." For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? thou hast the words of eternal life." Jesus answered them, "Have not I chosen you twelve, and one of you is a devil?" He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

Then[1] came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And[2] a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And[3] when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, the Pharisees and scribes asked him, "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?" For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

And[4] the Lord said unto them, "Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without make that which is within also? Well[5] hath Esaias prophesied of you hypocrites, as it is written,

[1] Mark vii. 1. [2] Luke xi. 37. [3] Mark vii. 2, 5, 3, 4.
[4] Luke xi. 39, 40. [5] Mark vii. 6—17.

'This people honoureth me with their lips,
But their heart is far from me.
Howbeit in vain do they worship me,
Teaching for doctrines the commandments of

For laying aside the commandment of God,
tradition of men, as the washing of pots and
many other such like things ye do."

And he said unto them, "Full well ye
commandment of God, that ye may keep yo
dition. For Moses said, 'Honour thy fath
mother;' and, 'Whoso curseth father or motl
die the death:' but ye say, 'If a man shall
father or mother, It is Corban, that is to say
whatsoever thou mightest be profited by me
be free:' and ye suffer him no more to do o
father or his mother; making the word of G
effect through your tradition, which ye have
and many such like things do ye."

And when he had called all the people un
said unto them, "Hearken unto me every c
and understand: there is nothing from witl
that entering into him can defile him: but
which come out of him, those are they that
man. If any man have ears to hear, let him

And when he was entered into the hous
people, his[1] disciples came, and said unto him,
thou that the Pharisees were offended, after
this saying?" But he answered and said, "E
which my heavenly Father hath not plante
rooted up. Let them alone: they be blind lea

[1] Matt. xv. 12—20.

blind. And if the blind lead the blind, both shall fall into the ditch."

Then answered Peter and said unto him, "Declare unto us this parable." And Jesus said, "Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashen hands defileth not a man."

And[1] from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But[2] he answered her not a word. And his disciples came and besought him, saying, "Send her away; for she crieth after us." But he answered and said, "I am not sent but unto the lost sheep of the house of Israel." Then came she and worshipped him, saying, "Lord, help me." But he answered and said, "It is not meet to take the children's bread, and to cast it to dogs." And she said, "Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table." Then Jesus answered and said unto her, "O woman,

[1] Mark vii. 24—26. [2] Matt. xv. 23—28.

great is thy faith: be it unto thee even as thou wilt." And[1] when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

And[2] again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, "Ephphatha," that is, "Be opened." And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, "He hath done all things well: he maketh both the deaf to hear, and the dumb to speak."

And[3] he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, "I see men as trees, walking." After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house,

[1] Mark vii. 30. [2] Mark vii. 31—37.
[3] Mark viii. 22—26.

saying, "Neither go into the town, nor tell it to any in the town."

And[1] Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, "Whom do men say that I am?" And[2] they said, "Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets." He saith unto them, "But whom say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." And Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Then charged he his disciples that they should tell no man that he was Jesus the Christ.

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, "Be it far from thee, Lord: this shall not be unto thee." But he turned, and said unto Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that

[1] Mark viii. 27. [2] Matt. xvi. 14—23.

be of men. But[1] I tell you of a truth, there be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

And[2] his disciples asked him, saying, "Why then say the scribes that Elias must first come?" And Jesus answered and said unto them, "Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them." Then the disciples understood that he spake unto them of John the Baptist.

And[3] it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias:" not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, "This[4] is my beloved Son, in

[1] Luke ix. 27.
[2] Matt. xvii. 10—13.
[3] Luke ix. 28—35.
[4] Matt. xvii. 5—9.

m I am well pleased; hear ye him." And when the
iples heard it, they fell on their face, and were sore
id. And Jesus came and touched them, and said,
rise, and be not afraid." And when they had lifted
their eyes, they saw no man, save Jesus only.
And as they came down from the mountain, Jesus
rged them, saying, "Tell the vision to no man, until
Son of man be risen again from the dead." And[1]
y kept it close, and told no man in those days any of
se things which they had seen, questioning[2] one with
ther what the rising from the dead should mean.

And[3] it came to pass, that on the next day, when
y were come down from the hill, and[4] were come to
disciples, he saw a great multitude about them, and
scribes questioning with them. And straightway all
people, when they beheld him, were greatly amazed,
l running to him saluted him.
And he asked the scribes, "What question ye with
m?" And[5], behold, a man of the company cried out,
ing, "Master, I beseech thee, look upon my son: for
is mine only child. And, lo, a spirit taketh him, and
suddenly crieth out; and it teareth him that he
meth again, and bruising him hardly departeth from
n. And I besought thy disciples to cast him out;
l they could not." And Jesus answering said, "O
thless and perverse generation, how long shall I be
th you, and suffer you? Bring thy son hither." And[6]
y brought him unto him: and when he saw him,
aightway the spirit tare him; and he fell on the

[1] Luke ix. 36. [2] Mark ix. 10. [3] Luke ix. 37.
[4] Mark ix. 14—16. [5] Luke ix. 38—41. [6] Mark ix. 20—27.

ground, and wallowed foaming. And he asked his father, "How long is it ago since this came unto him?" And he said, "Of a child. And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us." Jesus said unto him, "If thou canst believe, all things are possible to him that believeth." And straightway the father of the child cried out, and said with tears, "Lord, I believe; help thou mine unbelief." When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And the spirit cried out, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, "He is dead." But Jesus took him by the hand, and lifted him up; and he arose. And[1] they were all amazed at the mighty power of God.

And[2] when he was come into the house, his disciples asked him privately, "Why could not we cast him out?" And he said unto them, "This kind can come forth by nothing, but by prayer and fasting."

And[3] when they were come to Capernaum, they that received tribute money came to Peter, and said, "Doth not your master pay tribute?" He saith, "Yes." And when he was come into the house, Jesus prevented him, saying, "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Peter saith unto him, "Of strangers." Jesus saith unto him, "Then are the chil-

[1] Luke ix. 43. [2] Mark ix. 28, 29. [3] Matt. xvii. 24—27.

dren free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

And[1] it came to pass, as he went to Jerusalem, that[2] he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." And Jesus answered and said unto her, "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

[1] Luke xvii. 11. [2] Luke x. 38—42.

SIXTH PERIOD.

From the feast of the Dedication unto the second Passover.

AND[1] it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch.

Then came the Jews round about him, and said unto him, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Jesus answered them, "I told you, and ye believed not:—

"There[2] was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, 'Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that thou in thy lifetime re-

[1] John x. 22—25. [2] Luke xvi. 19—31.

ɜivedst thy good things, and likewise Lazarus evil ıings: but now he is comforted, and thou art tormented. .nd beside all this, between us and you there is a great ılf fixed: so that they which would pass from hence to ou cannot; neither can they pass to us, that would ›me from thence.' Then he said, 'I pray thee therefore, .ther, that thou wouldest send him to my father's ouse: for I have five brethren; that he may testify nto them, lest they also come into this place of torment.' ıbraham saith unto him, 'They have Moses and the prohets; let them hear them.' And he said, 'Nay, father ıbraham: but if one went unto them from the dead, hey will repent.' And he said unto him, 'If they hear ıot Moses and the prophets, neither will they be permaded, though one rose from the dead.'

"The[1] works that I do in my Father's name, they ıear witness of me. But ye believe not, because ye are ıot of my sheep, as I said unto you. My sheep hear my 'oice, and I know them, and they follow me: and I give ınto them eternal life; and they shall never perish, ıeither shall any man pluck them out of my hand. My 'ather, which gave them me, is greater than all; and no nan is able to pluck them out of my Father's hand. I nd my Father are one."

Then the Jews took up stones again to stone him. 'esus answered them, "Many good works have I shewed 'ou from my Father; for which of those works do ye tone me?" The Jews answered him, saying, "For a ;ood work we stone thee not; but for blasphemy; and ıecause that thou, being a man, makest thyself God." 'esus answered them, "Is it not written in your law, 'I

[1] John x. 25—39.

said, Ye are gods?' If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, 'Thou blasphemest;' because I said, 'I am the Son of God?' If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him."

Therefore they sought again to take him: but he escaped out of their hand, saying, "Behold[1], your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord'."

And[2] he went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, "John did no miracle: but all things that John spake of this man were true." And many believed on him there.

The[3] Pharisees also came unto him, tempting him, and saying unto him, "Is it lawful for a man to put away his wife for every cause?" And[4] he answered and said unto them, "What did Moses command you?" And they said, "Moses suffered to write a bill of divorcement, and to put her away." And[5] he answered and said unto them, "But from the beginning it was not so. Have ye not read, that he which made them at the beginning made them male and female, and said, 'For this

[1] Matt. xxiii. 38, 39. [2] John x. 40—42. [3] Matt. xix. 3.
[4] Mark x. 3, 4. [5] Matt. xix. 4, 8, 4—9.

ause shall a man leave father and mother, and shall leave to his wife: and they twain shall be one flesh?" Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." They say unto him, "Why did Moses then command to give a writing of divorcement, and to put her away?" He saith unto them, "Moses because of the hardness of your hearts suffered you to put away your wives: but I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. And[1] if a woman shall put away her husband, and be married to another, she committeth adultery."

And[2] in the house his disciples asked him again of the same matter. His[3] disciples say unto him, "If the case of the man be so with his wife, it is not good to marry." But he said unto them, "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. Verily[4] I say

[1] Mark x. 12. [2] Mark x. 10.
[3] Matt. xix. 10—14. [4] Luke xviii. 17.

unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. And[1] whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." And[2] he took them up in his arms, put his hands upon them, and blessed them.

And[3] John answered him, saying, "Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us." But Jesus said, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part."

Now[4] a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Now Jesus loved Martha, and her sister, and Lazarus. Therefore his sisters sent unto him, saying, "Lord, behold, he whom thou lovest is sick." When Jesus heard that, he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." When he had heard there-

[1] Matt. xviii. 5, 6, 10. [2] Mark x. 16.
[3] Mark ix. 38—40. [4] John xi. 1, 2, 5, 3, 4, 6—54.

fore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, "Let us go into Judæa again." His disciples say unto him, "Master, the Jews of late sought to stone thee; and goest thou thither again?" Jesus answered, "Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him." These things said he: and after that he saith unto them, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Then said his disciples, "Lord, if he sleep, he shall do well." Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Then said Thomas, which is called Didymus, unto his fellow-disciples, "Let us also go, that we may die with him."

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: and many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, "Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise again." Martha saith

unto him, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" She saith unto him, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

And when she had so said, she went her way, and called Mary her sister secretly, saying, "The Master is come, and calleth for thee." As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, "She goeth unto the grave to weep there."

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, "Lord, if thou hadst been here, my brother had not died." When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They said unto him, "Lord, come and see." Jesus wept. Then said the Jews, "Behold how he loved him!" And some of them said, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?"

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, "Lord, by this time

he stinketh: for he hath been dead four days." Jesus saith unto her, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Then they took away the stone from the place where the dead was laid.

And Jesus lifted up his eyes, and said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." And when he thus had spoken, he cried with a loud voice, "Lazarus, come forth." And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, "What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." And one of them, named Caiaphas, being the high priest that same year, said unto them, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel

together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

And[1] it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, "Lord, teach us to pray, as John also taught his disciples." And he said unto them, "When[2] ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:—

"'Our father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.'"

And[3] he said unto them, "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, 'Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him?' And he from within shall answer and say, 'Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.' I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

[1] Luke xi. 1, 2. [2] Matt. vi. 7—13. [3] Luke xi. 5—13.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

"Again[1] I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

And[2] he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, "There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, 'Avenge me of mine adversary.' And he would not for a while: but afterward he said within himself, 'Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.'" And the Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? Therefore[3] I say unto you,

[1] Matt. xviii. 19, 20. [2] Luke xviii. 1—8. [3] Mark xi. 24, 25.

What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

"And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. Take[1] heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him."

Then[2] came Peter to him, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Jesus saith unto him, "I say not unto thee, Until seven times: but, Until seventy times seven. And[3] if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent;' thou shalt forgive him. Therefore[4] is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.' Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, 'Pay me that thou owest.' And his fellowservant fell down at his feet, and besought him, saying, 'Have patience with me, and I will pay thee all.'

[1] Luke xvii. 3.
[2] Matt. xviii. 21, 22.
[3] Luke xvii. 4.
[4] Matt. xviii. 23—35.

And he would not: but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, 'O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?' And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. For[1] if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

And[2] it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, "Blessed is the womb that bare thee, and the paps which thou hast sucked." But he said, "Yea rather, blessed are they that hear the word of God, and keep it."

And[3] it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, "Is it lawful to heal on the sabbath day?" And they held their peace. And he took him, and healed him, and let him go; and answered them, saying,

[1] Matt. vi. 14, 15. [2] Luke xi. 27, 28. [3] Luke xiv. 1—24.

"Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?" And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, "When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, 'Give this man place;' and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, 'Friend, go up higher;' then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Then said he also to him that bade him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

And when one of them that sat at meat with him heard these things, he said unto him, "Blessed is he that shall eat bread in the kingdom of God." Then said he unto him, "The[1] kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent

[1] Matt. xxii. 2, 3, 10—13.

forth his servants to call them that were bidden to the wedding: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, 'Friend, how camest thou in hither not having a wedding garment?' And he was speechless. Then said the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness;' there shall be weeping and gnashing of teeth."

And[1] they departed thence, and passed through Galilee; and he would not that any man should know it. And[2] while they abode in Galilee, Jesus said unto them, "The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. Nevertheless[3] I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem." And[4] they were exceeding sorry: but[5] they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying.

And[6] the passover, a feast of the Jews, was nigh. And Jesus went up into a mountain, and there he sat with his disciples. And[7] great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: insomuch that the

[1] Mark ix. 30. [2] Matt. xvii. 22, 23. [3] Luke xiii. 33.
[4] Matt. xvii. 23. [5] Luke ix. 45. [6] John vi. 4, 3.
[7] Matt. xv. 30, 31.

multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

And[1] one of the company said unto him, "Master, speak to my brother, that he divide the inheritance with me." And he said unto him, "Man, who made me a judge or a divider over you?" And he said unto them, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. Therefore[2] I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls? And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? Therefore[3] take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take

[1] Luke xii. 13—15. [2] Luke xii. 22—28. [3] Matt. vi. 31—34.

therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

"Lay[1] not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

And[2] he spake a parable unto them, saying, "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, 'What shall I do, because I have no room where to bestow my fruits?' And he said, 'This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.' But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?' So is he that layeth up treasure for himself, and is not rich toward God."

And[3] he said also unto his disciples, "There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, 'How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.' Then the steward said within himself, 'What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to

[1] *Matt. vi. 19—21.* [2] Luke xii. 16—21. [3] Luke xvi. 1—15.

beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.' So he called every one of his lord's debtors unto him, and said unto the first, 'How much owest thou unto my lord?' And he said, 'An hundred measures of oil.' And he said unto him, 'Take thy bill, and sit down quickly, and write fifty.' Then said he to another, 'And how much owest thou?' And he said, 'An hundred measures of wheat.' And he said unto him, 'Take thy bill, and write fourscore.' And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."

Then[1] Jesus called his disciples unto him, and said, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way." And Jesus saith unto them, "How many loaves have ye?" And they said, "Seven, and a few little fishes." And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

And[2] the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, "A wicked[3] and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. For[4] as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." And[5] he left them, and entering into the ship again departed to the other side.

Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, "Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod."

[1] Matt. xv. 32, 34—39. [2] Mark viii. 11, 12. [3] Matt. xvi. 4. [4] *Matt. xii. 40.* [5] Mark viii. 13—21.

And they reasoned among themselves, saying, "It is because we have no bread." And when Jesus knew it, he saith unto them, "Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?" They say unto him, "Twelve." "And when the seven among four thousand, how many baskets full of fragments took ye up?" And they said, "Seven." And he said unto them, "How[1] is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

And[2] the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, "What think ye, that he will not come to the feast?"

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him. And[3] it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and[4] appointed seventy messengers[5], and sent them two and two before his face into every city

[1] Matt. xvi. 11, 12. [2] John xi. 55—57.
[3] Luke xi. 51. [4] Luke x. 1. [5] Luke ix. 52.

and place, whither he himself would come. And[1] they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" But he turned, and rebuked them, and said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." And they went to another village.

And[2] as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, "Jesus, Master, have mercy on us." And when he saw them, he said unto them, "Go shew yourselves unto the priests." And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger." And he said unto him, "Arise, go thy way: thy faith hath made thee whole."

And[3] it came to pass, that, as they went in the way, a certain man said unto him, "Lord, I will follow thee whithersoever thou goest." And Jesus said unto him, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head."

And he said unto another, "Follow me." But he

[1] Luke ix. 52—56. [2] Luke xvii. 12—19. [3] Luke ix. 57—62.

said, "Lord, suffer me first to go and bury my father." Jesus said unto him, "Let the dead bury their dead: but go thou and preach the kingdom of God."

And another also said, "Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house." And Jesus said unto him, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

And[1] they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again." And[2] they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

Then[3] came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, "What wilt thou?" She saith unto him, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" They say unto him,

[1] Mark x. 32—34. [2] Luke xviii. 34. [3] Matt. xx. 20—27.

"We are able." And he saith unto them, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father."

And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: for[1] whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. The[2] disciple is not above his master: but every one that is perfect shall be as his master. And[3] call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ, and all ye are brethren."

And[4] it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, "Jesus, thou son of David, have mercy on me." And they which went before rebuked him, that he should hold his peace: but he cried so much the more, "Thou son of David, have

[1] Luke xxii. 27.
[2] Luke vi. 40.
[3] Matt. xxiii. 9, 10, 8.
[4] Luke xviii. 35—40.

mercy on me." And Jesus stood, and commanded him to be brought unto him. And[1] they call the blind man, saying unto him, "Be of good comfort, rise; he calleth thee." And he, casting away his garment, rose, and came to Jesus. And[2], when he was come near, he asked him, saying, "What wilt thou that I shall do unto thee?" And he said, "Lord, that I may receive my sight." And Jesus said unto him, "Receive thy sight: thy faith hath saved thee." And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

And[3] Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, "Zacchæus, make haste, and come down; for to day I must abide at thy house." And he made haste, and came down, and received him joyfully.

And when they saw it, they all murmured, saying, "That he was gone to be guest with a man that is a sinner." And[4] he spake this parable unto them, saying, "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his

[1] Mark x. 49, 50.
[2] Luke xviii. 40—43.
[3] Luke xix. 1—7.
[4] Luke xv. 3—10.

shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, 'Rejoice with me; for I have found the piece which I had lost.' Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

Then drew[1] near unto him all the publicans and sinners for to hear him. And he said, "A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of goods that falleth to me.' And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, 'How many hired servants of my father's

[1] Luke xv. 1, 11—32.

have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.' And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.' But the father said to his servants, 'Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, 'Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.' And he said unto him, 'Son, thou art ever with me, and all that I have is thine. It

was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.' "

And[1] Zacchæus stood, and said unto the Lord; "Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." And Jesus said unto him, "This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

[1] Luke xix. 8—10.

SEVENTH PERIOD;

OR, THE LAST WEEK.

First Day.

ON[1] the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him.

And[2] when he was gone forth into the way, there came one running, and kneeled to him, and asked him, "Good Master, what shall I do that I may inherit eternal life?" And Jesus said unto him, "Why callest thou me good? there is none good but one, that is, God. But[3] if thou wilt enter into life, keep the commandments." He saith unto him, "Which?" Jesus said, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." The young man saith unto him, "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." But when the young man heard

[1] John xii. 12, 13. [2] Mark x. 17, 18. [3] Matt. xix. 17—23.

that saying, he went away sorrowful: for he had great possessions.

Then said Jesus unto his disciples, "Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." And[1] the disciples were astonished at his words. But Jesus answereth again, and saith unto them, "Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." And they were astonished out of measure, saying among themselves, "Who then can be saved?" And Jesus looking upon them saith, "With men it is impossible, but not with God: for with God all things are possible."

Then Peter began to say unto him, "Lo, we have left all, and have followed thee." And Jesus answered and said, "Verily[2] I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

"But[3] which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, 'Go and sit down to meat?' And will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?' Doth he thank that servant because he did the things

[1] Mark x. 24—29. [2] Matt. xix. 28—30. [3] Luke xvii. 7—10.

that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, 'We are unprofitable servants: we have done that which was our duty to do.'

"For[1] the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; 'Go ye also into the vineyard, and whatsoever is right I will give you.' And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, 'Why stand ye here all the day idle?' They say unto him, 'Because no man hath hired us.' He saith unto them, 'Go ye also into the vineyard; and whatsoever is right, that shall ye receive.' So when even was come, the lord of the vineyard saith unto his steward, 'Call the labourers, and give them their hire, beginning from the last unto the first.' And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, 'These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.' But he answered one of them, and said, 'Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that

[1] Matt. xx. 1—16.

thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?' So the last shall be first, and the first last: for many be called, but few chosen."

And[1] as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, "A certain man[2], travelling into a far country, called his own servants, and[3] said unto them, 'Occupy till I come.' And[4] unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.' His lord said unto him, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.' He also that had received two talents came and said, 'Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.' His lord said unto him, 'Well done, good

[1] Luke xix. 11, 12.
[2] Matt. xxv. 14.
[3] Luke xix. 12.
[4] Matt. xxv. 15—29.

and faithful servant; thou hast been faithful o
things, I will make thee ruler over many thin
thou into the joy of thy lord.' Then he whic
ceived the one talent came and said, 'Lord, I kn
that thou art an hard man, reaping where thou
sown, and gathering where thou hast not straw
I was afraid, and went and hid thy talent in the
lo, there thou hast that is thine.' His lord answe
said unto him, 'Thou wicked and slothful servan
knewest that I reap where I sowed not, and
where I have not strawed: thou oughtest theref
have put my money to the exchangers, and then
coming I should have received mine own with u
Take therefore the talent from him, and give it
him which hath ten talents.' For unto every one
hath shall be given, and he shall have abundance:
from him that hath not shall be taken away even t
which he hath."

And[1] when he had thus spoken, he went before,
cending up to Jerusalem.

And[2] it came to pass, when he was come nigh
Bethphage and Bethany, at the mount called the mou
of Olives, he sent two of his disciples, saying, "Go
into the village over against you; in the which at yo
entering ye shall find a colt tied, whereon yet ne
man sat: loose him, and bring him hither. And if a
man ask you, 'Why do ye loose him?' thus shall
say unto him, 'Because the Lord hath need of hi
And they that were sent went their way, and fou
even as he had said unto them. And as they we

[1] Luke xix. 28. [2] Luke xix. 29—35.

loosing the colt, the owners thereof said unto them, "Why loose ye the colt?" And they said, "The Lord hath need of him." And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

All[1] this was done, that it might be fulfilled which was spoken by the prophet, saying,

"Tell ye the daughter of Sion.
Behold, thy King cometh unto thee,
Meek, and sitting upon an ass,
And a colt the foal of an ass."

These[2] things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

And[3] a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. The[4] people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle.

And[5] when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest." And some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples." And he

[1] Matt. xxi. 4, 5. [2] John xii. 16. [3] Matt. xxi. 8.
[4] *John xii. 17, 18.* [5] Luke xix. 37—41.

answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out."

And when he was come near, he beheld the city, and wept over it, saying, "O Jerusalem[1], Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! If[2] thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

And[3] when he was come into Jerusalem, all the city was moved, saying, "Who is this?" And the multitude said, "This is Jesus the prophet of Nazareth of Galilee."

And Jesus went into the temple of God, and[4] found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, "Take these things hence; make not my Father's house an house of merchandise." And[5] he would not suffer that any man

[1] Matt. xxiii. 37. [2] Luke xix. 42—44. [3] Matt. xxi. 10—12.
[4] John ii. 14—16. [5] Mark xi. 16, 17.

should carry any vessel through the temple. And he taught, saying unto them, "Is it not written,

> 'My house shall be called of all nations the house of prayer?'

but ye have made it a den of thieves." And[1] his disciples remembered that it was written,

> "The zeal of thine house hath eaten me up."

Then answered the Jews and said unto him, "What sign shewest thou unto us, seeing that thou doest these things?" Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." Then said the Jews, "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

And[2] the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, "Hosanna to the son of David," they were sore displeased, and said unto him, "Hearest thou what these say?" And Jesus saith unto them, "Yea; have ye never read,

> 'Out of the mouth of babes and sucklings
> Thou hast perfected praise?'"

And[3] when he had looked round about upon all things, and now the eventide was come, he went out

[1] John ii. 17—22. [2] Matt. xxi. 14—16. [3] Mark xi. 11.

unto Bethany with the twelve. Now[1] as he returned from* the city he hungered. And[2] seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, "No man eat fruit of thee hereafter for ever." And his disciples heard it.

Then[3] Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, "Why was not this ointment sold for three hundred pence, and given to the poor?" This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. When[4] Jesus understood it, he said unto them, "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

[1] Matt. xxi. 18. * For into. [2] Mark xi. 13, 14.
[3] John xii. 1—6. [4] Matt. xxvi. 10—13.

Much[1] people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

Second Day.

And[2] on the morrow, when they were come from Bethany, they[3] saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, "Master, behold, the fig tree which thou cursedst is withered away." And Jesus answering saith unto them, "Have faith in God. For verily[4] I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, 'Be thou removed, and be thou cast into the sea;' it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." And[5] the apostles said unto the Lord, "Increase our faith."

And[6] they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, "By what authority doest thou these things? and who gave thee this authority to do these things?" And Jesus answered and said unto them, "I will also ask of you one question, and answer me, and I will tell you by

[1] John xii. 9—11. [2] Mark xi. 12. [3] Mark xi. 20—22.
[4] *Matt. xxi. 21, 22.* [5] Luke xvii. 5. [6] Mark xi. 27—31.

what authority I do these things. The baptism of John, was it from heaven, or of men? answer me." And they reasoned with themselves, saying, "If we shall say 'From heaven;' he will say, 'Why then did ye not believe him?' But[1] and if we say, 'Of men;' all the people will stone us: for they be persuaded that John was a prophet." And they answered, that they could not tell whence it was. And Jesus said unto them, "Neither tell I you by what authority I do these things.

"But[2] what think ye? A certain man had two sons; and he came to the first, and said, 'Son, go work to day in my vineyard.' He answered and said, 'I will not:' but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir:' and went not. Whether of them twain did the will of his father?" They say unto him, "The first." Jesus saith unto them, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him."

Then[3] began he to speak to the people this parable; "A[4] certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, 'Come; for all things are now ready.' And they all with one consent began to make excuse. The first said unto him, 'I have bought a piece of

[1] Luke xx. 6—8. [2] Matt. xxi. 28—32. [3] Luke xx. 9.
[4] Luke xiv. 16—24.

ground, and I must needs go and see it: I pray thee have me excused.' And another said, 'I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.' And the servant said, 'Lord, it is done as thou hast commanded, and yet there is room.' And the lord said unto the servant, 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.'"

"Hear[1] another parable: A certain householder, planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, 'They will reverence my son.' But when the husbandmen saw the son, they said among themselves, 'This is the heir; come, let us kill him, and let us seize on his inheritance.' And they caught him, and cast him out of the vineyard, and slew him. When the

[1] *Matt.* xxi. 33—44.

lord therefore of the vineyard cometh, what will he do unto those husbandmen?"

They say unto him, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

Jesus saith unto them, "Did ye never read in the scriptures,

'The stone which the builders rejected,
The same is become the head of the corner:
This is the Lord's doing,
And it is marvellous in our eyes?'

Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

"Ye[1] are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

And[2] when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Then[3] went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, which[4] should feign themselves just men, that they might take

[1] Matt. v. 13.
[2] Matt. xxi. 45, 46.
[3] Matt. xxii. 15, 16.
[4] Luke xx. 20, 21.

hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, "Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: tell[1] us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?"

But Jesus perceived their wickedness, and said, "Why tempt ye me, ye hypocrites? shew me the tribute money." And they brought unto him a penny. And he saith unto them, "Whose is this image and superscription?" They say unto him, "Cæsar's." Then saith he unto them, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

And[2] they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Then[3] came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, "Master, Moses wrote unto us, 'If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.' There were therefore seven brethren: and the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife."

[1] Matt. xx. 17—21. [2] Luke xx. 26. [3] Luke xx. 27—33.

Jesus[1] answered and said unto them, "Ye do err, not knowing the scriptures, nor the power of God. The[2] children of this world marry, and are given in marriage: but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

And[3] when the multitude heard this, they were astonished at his doctrine.

And[4] one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, "Which is the first commandment of all?"

And Jesus answered him, "The first of all the commandments is, 'Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:' this is the first commandment. And the second is like, namely this, 'Thou shalt love thy neighbour as thyself.' There is none other commandment greater than these."

And the scribe said unto him, "Well, Master, thou hast said the truth: for there is one God; and there is

[1] Matt. xxii. 29. [2] Luke xx. 34—38. [3] Matt. xxii. 33.
[4] Mark xii. 28—34.

none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices." And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

Then[1] one of them, which was a lawyer, said[2] unto Jesus, "And who is my neighbour?" And Jesus answering said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, 'Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.' Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" And he said, "He that shewed mercy on him." Then said Jesus unto him, "Go, and do thou likewise."

While[3] the Pharisees were gathered together, Jesus asked them, saying, "What think ye of Christ? whose

[1] Matt. xxii. 35. [2] Luke x. 29—37. [3] Matt. xxii. 41—46.

son is he?" They say unto him, "The son of David." He saith unto them, "How then doth David in spirit call him Lord, saying, 'The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool'? If David then call him Lord, how is he his son?" And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions. And[1] the common people heard him gladly.

Then[2] spake Jesus to the multitude, and to his disciples, saying, "Come[3] unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

"But[4] the scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

Then[5] answered one of the lawyers, and said unto him, "Master, thus saying thou reproachest us also." And he said, "Woe unto you also, ye lawyers! For ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. Ye[6] serpents, ye generation of vipers, how can ye escape the damnation of hell?"

[1] Mark xii. 37. [2] Matt. xxiii. 1. [3] Matt. xi. 28—30.
[4] Matt. xxiii. 2—4. [5] Luke xi. 45, 46, 52. [6] Matt. xxiii. 33.

And[1] as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

In[2] the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

Then[3] in the audience of all the people he said unto his disciples, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

"Woe[4] unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

"Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a

[1] Luke xi. 53, 54.
[2] Luke xii. 1—3.
[3] *Luke xx. 45—47.*
[4] Matt. xxiii. 15—32, 34—38.

debtor!' Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

"Wherefore, behold, I send unto you prophets, and

wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation."

There[1] were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, "Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Then[2] said one unto him, "Lord, are there few that be saved?" And he said unto them, "Enter[3] ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Agree[4] with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into pri-

[1] Luke xiii. 1—5. [2] Luke xiii. 23. [3] Matt. vii. 13, 14.
[4] Matt. v. 25, 26.

son. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

He[1] spake also this parable: "A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, 'Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?' And he answering said unto him, 'Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down.'"

The[2] same day there came certain of the Pharisees, saying unto him, "Get thee out, and depart hence: for Herod will kill thee." And he said unto them, "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

And[3] as he went out of the temple, one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here!" And Jesus answering said unto him, "Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down."

And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, "Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" And[4] he said unto the disciples,

[1] Luke xiii. 6—9. [2] Luke xiii. 31, 32. [3] Mark xiii. 1—4.
[4] Luke xvii. 22.

"The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it: and[1] the time draweth near. Then[2] if any man shall say unto you, 'Lo, here is Christ, or there;' believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, 'Behold, he is in the desert;' go not forth: 'Behold, he is in the secret chambers;' believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

"And[3] when ye shall hear of wars and rumours of wars, be ye not troubled. For[4] nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. For[5] such things must needs be; but the end shall not be yet.

"But[6] when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. Let[7] him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field turn back to take his clothes. Remember[8] Lot's wife. And[9] pray ye that your flight be

[1] Luke xxi. 8. [2] Matt. xxiv. 23—27. [3] Mark xiii. 7.
[4] Matt. xxiv. 7. [5] Mark xiii. 7. [6] Luke xxi. 20, 21.
[7] Matt. xxiv. 17, 18. [8] Luke xvii. 32. [9] Matt. xxiv. 20.

not in the winter, neither on the sabbath day. B
unto them that are with child, and to them tl
suck, in those days! for there shall be great di
the land, and wrath upon this people. And th
fall by the edge of the sword, and shall be led av
tive into all nations: and Jerusalem shall be
down of the Gentiles, until the times of the Ge
fulfilled. For these be the days of vengeance,
things which are written may be fulfilled. Veri
unto you, This generation shall not pass away, t
fulfilled. Heaven and earth shall pass away:
words shall not pass away.

"Immediately[2] after the tribulation of tho
shall the sun be darkened, and the moon shall
her light, and the stars shall fall from heaven,
powers of the heavens shall be shaken. And th
appear the sign of the Son of man in heaven:
shall send his angels with a great sound of a t
and they shall gather together his elect from t
winds, from one end of heaven to the other. A
shall see the Son of man coming in the clouds of
with power and great glory. And[3] then shall l
tribulation, such as was not since the beginning
world to this time, no, nor ever shall be. And
those days should be shortened, there should
be saved: but for the elect's sake those days
shortened.

"And[4] when these things begin to come
then look up, and lift up your heads; for your

[1] Luke xxi. 23, 24, 22, 32, 33.
[2] Matt. xxiv. 29—
[3] Matt. xxiv. 21, 22.
[4] Luke xxi. 28.

tion draweth nigh. But[1] of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.

"But[2] before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons; and[3] ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. And[4] this gospel of the kingdom shall be preached in all the world for a witness unto all nations.

"I am[5] come to send fire on the earth; and what will I, if it be already kindled? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. And[6] then shall many be offended, and shall betray one another, and shall hate one another. And because iniquity shall abound, the love of many shall wax cold. And[7] the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and

[1] Matt. xxiv. 36, 32, 33. [2] Luke xxi. 12. [3] Matt. x. 18. [4] Matt. xxiv. 14. [5] Luke xii. 49, 51—53. [6] Matt. xxiv. 10, 12. [7] Matt. x. 21.

cause them to be put to death. And[1] ye sh
of all men for my name's sake. But there
hair of your head perish. In your patienc
your souls. The[2] disciple is not above his
the servant above his lord. It is enough for
that he be as his master, and the servant as
they have called the master of the house Bee
much more shall they call them of his house

"But when they persecute you in this
into another: for verily I say unto you,
have gone over the cities of Israel, till the Sc
come. And[3] when they bring you unto the
and unto magistrates, and powers, take ye
how or what thing ye shall answer, or wl
say: for[4] I will give you a mouth and wis
all your adversaries shall not be able to
resist."

Third Day.

And[5] all the people came early in the
him in the temple, for to hear him. And[6]
demanded of the Pharisees, when the king
should come, he answered them and said, "W
a cloud rise out of the west, straightway ye
cometh a shower;' and so it is. And when
south wind blow, ye say, 'There will be h
cometh to pass. Ye hypocrites, ye can disce
of the sky and of the earth; but how is it th

[1] Luke xxi. 17—19. [2] Matt. x. 24, 25, 23. [3]
[4] Luke xxi. 15. [5] Luke xxi. 38. [6]
[7] Luke xii. 54—57.

discern this time? Yea, and why even of yourselves judge ye not what is right?"

And he said also to the people, "The[1] kingdom of God cometh not with observation: neither shall they say, 'Lo here!' or, 'Lo there!' for, behold, the kingdom of God is within you.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."

And they answered and said unto him, "Where, Lord?" And he said unto them, "Wheresoever the body is, thither will the eagles be gathered together.

"And[2] take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. But[3] know this,

[1] Luke xvii. 20, 21, 26—30, 34—37. [2] Luke xxi. 34, 35.
[3] Matt. xxiv. 43, 44.

that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

"Then[1] shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying, 'Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.' And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.'"

Then[2] Peter said unto him, "Lord, speakest thou this parable unto us, or even to all?" And the Lord said, "What[3] I say unto you I say unto all, Watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly

[1] Matt. xxv. 1—12. [2] Luke xii. 41, 42.
[3] Mark xiii. 37, 35, 36.

he find you sleeping. Let[1] your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed[2] is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, 'My lord delayeth his coming;' and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

"And[3] that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

"When[4] the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I

[1] Luke xii. 35, 36.
[2] Matt. xxiv. 46—51.
[3] Luke xii. 47, 48.
[4] Matt. xxv. 31—46.

was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?' And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.' Then shall they also answer him, saying, 'Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall he answer them, saying, 'Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.' And these shall go away into everlasting punishment: but the righteous into life eternal.

"Watch[1] ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

And[2] the chief priests and the scribes and the chief of the people sought to destroy him, but could not find what they might do: for all the people were very atten-

[1] Luke xxi. 36. [2] Luke xix. 47, 48.

tive to hear him. And[1] at night he went out, and abode in the mount of Olives.

Fourth Day.

And[2] there went great multitudes with him. The[3] Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him."

Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. Whosoever[4] therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. For[5] whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of

[1] Luke xxi. 37. [2] Luke xiv. 25. [3] John xii. 19, 44—50.
[4] Matt. x. 32, 33. [5] Luke ix. 26.

the holy angels. If[1] any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honour."

And[2] there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus." Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

And[3] when he had called the people unto him with his disciples also, he said unto them, "If[4] any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build, and was not able to finish.' Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. For[5]

[1] John xii. 26. [2] John xii. 20—22. [3] Mark viii. 34.
[4] Luke xiv. 26—33. [5] Mark viii. 35—37.

whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

"And[1] I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

"The[2] hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. Now[3] is my soul troubled; and what shall I say? 'Father, save me from this hour:' but for this cause came I unto this hour. Father, glorify thy name."

Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again."

The people therefore, that stood by, and heard it, said that it thundered: others said, "An angel spake to him." Jesus answered and said, "This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die.

[1] Luke xii. 4—7. [2] John xii. 23, 24. [3] John xii. 27—36.

The people answered him, "We have heard out of the law that Christ abideth for ever: and how sayest thou, 'The Son of man must be lifted up'? who is this Son of man?" Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light."

These things spake Jesus, and departed, and did hide himself from them.

But[1] though he had done so many miracles before them, yet they believed not on him; that the saying of Esaias the Prophet might be fulfilled, which he spake,

"Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?"

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.

Now[2] the feast of unleavened bread drew nigh, which is called the Passover. And[3] it came to pass, when Jesus had finished all these sayings, he said unto his disciples, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they

[1] *John* xii. 37, 38, 42, 43. [2] Luke xxii. 1. [3] Matt. xxvi. 1—5.

might take Jesus by subtilty, and kill him. But they said, "Not on the feast day, lest there be an uproar among the people."

Then[1] entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And[2] he said unto them, "What will ye give me, and I will deliver him unto you?" And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him.

Fifth Day.

Then[3] came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, "Go and prepare us the passover, that we may eat." And they said unto him, "Where wilt thou that we prepare?" And he[4] saith unto them, "Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, 'The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?' And he will shew you a large upper room furnished and prepared: there make ready for us." And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve:

[1] Luke xxii. 3—5.
[2] Matt. xxvi. 15, 16.
[3] Luke xxii. 7—9.
[4] Mark xiv. 13—17.

and[1] sat down, and the twelve apostles with hi
said unto them, "With desire I have desired
passover with you before I suffer: for I say u
will not any more eat thereof, until it be fulfil
kingdom of God." And[2] as they were eating, J
bread, and blessed it, and brake it, and gave
disciples, and said, "Take, eat; this[3] is my boc
is given for you: this do in remembrance of me.

And[4] as they sat and did eat, Jesus said, "
they which have continued with me in my tempt
and I appoint unto you a kingdom, as my Fath
appointed unto me; that ye may eat and drink
table in my kingdom, and sit on thrones judgin
twelve tribes of Israel. Fear[6] not, little flock; fo
your Father's good pleasure to give you the king
I speak[7] not of you all: I know whom I have cho
but that the scripture may be fulfilled, 'He that ea
bread with me hath lifted up his heel against me.' N
I tell you before it come, that, when it is come to p
ye may believe that I am he."

And[8] he took the cup, and gave thanks, and s
"Take this, and divide it among yourselves: for[9] I
unto you, I will not drink henceforth of this fruit of
vine, until that day when I drink it new with you
my Father's kingdom. For this is my blood of the n
testament, which is shed for many for the remission
sins." And[10] they all drank of it.

And[11] supper being ended, the devil having now

[1] Luke xxii. 14—16. [2] Matt. xxvi. 26. [3] Luke xxii. 19.
[4] Mark xiv. 18. [5] Luke xxii. 28—30. [6] Luke xii. 32.
[7] John xiii. 18, 19. [8] Luke xxii. 17. [9] Matt. xxvi. 29,
[10] Mark xiv. 23. [11] John xiii. 2—15.

into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, "Lord, dost thou wash my feet?" Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt know hereafter." Peter saith unto him, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit, and ye are clean, but not all." For he knew who should betray him; therefore said he, "Ye are not all clean."

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. But[1] I have a baptism to be baptized with; and how am I straitened till it be accomplished! The[2] Son of man goeth as it is written of him: but woe unto that man by

[1] Luke xii. 50. [2] Matt. xxvi. 24.

whom the Son of man is betrayed! it had been good for that man if he had not been born."

When[1] Jesus had thus said, he was troubled in spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me." Then the disciples looked on one another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, "Lord, who is it?" Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then[2] Judas, which betrayed him, answered and said, "Master, is it I?" He said unto him, "Thou hast said. That[3] thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.

Therefore[4] when he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a little while I am with you. Ye shall seek

[1] John xiii. 21—27.
[2] Matt. xxvi. 25.
[3] John xiii. 27—30.
[4] John xiii. 31—36.

me: and as I said unto the Jews, 'Whither I go, ye cannot come;' so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter said unto him, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Let[1] not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

Thomas saith unto him, "Lord, we know not whither thou goest; and how can we know the way?" Jesus saith unto him, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him."

Philip saith unto him, "Lord, shew us the Father, and it sufficeth us." Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, 'Shew us the Father?' Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I

[1] John xiv. 1—31.

speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."

Judas saith unto him, not Iscariot, "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I

spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

"I am[1] the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my

[1] John xv. 1—27.

Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

"This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.

"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had *sin:* but now they have no cloke for their sin. He that

hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, 'They hated me without a cause.' But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

"These[1] things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of

[1] John xvi. 1—33.

this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father."

Then said some of his disciples among themselves, "What is this that he saith unto us, 'A little while, and ye shall not see me: and again, a little while, and ye shall see me:' and, 'Because I go to the Father?'" They said therefore, "What is this that he saith, 'A little while?' we cannot tell what he saith." Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye enquire among yourselves of that I said, 'A little while, and ye shall not see me: and again, a little while, and ye shall see me?' Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it

you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

His disciples said unto him, "Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God." Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

These[1] words spake Jesus, and lifted up his eyes to heaven, and said,

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus

[1] John xvii. 1—26.

Christ, whom thou hast sent. I have glorified t the earth: I have finished the work which thou me to do. And now, O Father, glorify thou me thine own self with the glory which I had with the fore the world was. I have manifested thy name the men which thou gavest me out of the world: t they were, and thou gavest them me; and they h kept thy word. Now they have known that all thi whatsoever thou hast given me are of thee. For I ha given unto them the words which thou gavest m and they have received them, and have known surel that I came out from thee, and they have believed tha thou didst send me.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast

sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

When[1] Jesus had spoken these words, he *said unto his disciples*, "Arise[2], let us go hence." And[3] when they had sung an hymn, they went out into the mount of Olives.

Then[4] saith Jesus unto them, "All ye shall be offended because of me this night: for it is written,

> 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.'

[1] John xviii. 1.
[2] John xiv. 31.
[3] Matt. xxvi. 30.
[4] Matt. xxvi. 31—33.

But after I am risen again, I will go before you into Galilee."

Peter answered and said unto him, "Though all men shall be offended because of thee, yet will I never be offended." And[1] the Lord said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." And he said unto him, "Lord, I am ready to go with thee, both into prison, and to death." Jesus[2] answered him, "Wilt thou lay down thy life for my sake? I tell[3] thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." But[4] he spake the more vehemently, "If I should die with thee, I will not deny thee in any wise." Likewise also said they all.

And[5] he said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye any thing?" And they said, "Nothing." Then said he unto them, "But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me,

'And he was reckoned among the transgressors:'

for the things concerning me have an end." And they said, "Lord, behold, here are two swords." And he said unto them, "It is enough."

Then[6] cometh Jesus with them unto a place called

[1] Luke xxii. 31—33. [2] John xiii. 38. [3] Luke xxii. 34.
[4] Mark xiv. 31. [5] Luke xxii. 35—38. [6] Matt. xxvi. 36.

Gethsemane, over[1] the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

Then[2] saith Jesus unto the disciples, "Sit ye here, while I go and pray yonder." And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, "My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me." And he went a little farther, and fell on his face, and prayed, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

And[3] when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and[4] he saith unto Peter, "What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." He went away again the second time, and prayed, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

And he came and found them asleep again; for their eyes were heavy: neither[5] wist they what to answer him. And[6] he left them, and went away again, and prayed the third time, saying the same words. And[7] being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And there appeared an angel unto him from heaven, strengthening him.

[1] John xviii. 1, 2. [2] Matt. xxvi. 36—39. [3] Luke xxii. 45.
[4] Matt. xxvi. 40—43. [5] Mark xiv. 40. [6] Matt. xxvi. 44.
[7] Luke xxii. 44, 43.

And[1] he cometh the third time, and saith unto them, "Sleep on now, and take your rest."

Judas[2] then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Then[3] saith Jesus unto his disciples, "It[*] is enough, rise, let us be going: behold, he is at hand that doth betray me." And while he yet spake, lo, Judas came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

Now he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, that same is he: hold him fast." And forthwith he came to Jesus, and said, "Hail, master;" and kissed him. But[4] Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss?"

Jesus[5] therefore, knowing all things that should come upon him, went forth, and said unto them, "Whom seek ye?" They answered him, "Jesus of Nazareth." Jesus saith unto them, "I am he." As soon then as he had said unto them, 'I am he,' they went backward, and fell to the ground. Then asked he them again, "Whom seek ye?" And they said, "Jesus of Nazareth." Jesus answered, "I have told you that I am he: if therefore ye seek me, let these go their way:" that the saying might be fulfilled, which he spake, 'Of them which thou gavest me have I lost none.' Then[6] came they, and laid hands on Jesus.

When[7] they which were about him saw what would

[1] Mark xiv. 41. [2] John xviii. 3. [3] Matt. xxvi. 45—49.
[*] Mark xiv. 41. [4] Luke xxii. 48. [5] John xviii. 4—9.
[6] Matt. xxvi. 50. [7] Luke xxii. 49.

follow, they said unto him, "Lord, shall we smite with the sword?" Then[1] Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then[2] said Jesus unto him, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? The cup[3] which my Father hath given me, shall I not drink it?" And[4] Jesus answered and said, "Suffer ye thus far." And he touched his ear, and healed him.

Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, "Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." Then[5] all the disciples forsook him, and fled.

Sixth Day.

Then[6] the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. And[7] there followed him a certain young man, having a linen cloth cast about

[1] John xviii. 10. [2] Matt. xxvi. 52—54. [3] John xviii. 11.
[4] Luke xxii. 51—53. [5] Matt. xxvi. 56. [6] John xviii. 12, 13.
[7] Mark xiv. 51, 52.

his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

Now[1] Annas sent him bound unto Caiaphas the high priest. And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, "Art not thou also one of this man's disciples?" He saith, "I am not."

And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. They said therefore unto him, "Art not thou also one of his disciples? For[2] thou art a Galilæan, and thy speech agreeth thereto." But[3] he denied before them all, saying, "I know not what thou sayest."

One[4] of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, "Did not I see thee in the garden with him?" Then[5] began he to curse and to swear, saying, "I know not the man." And immediately the cock crew. And[6] the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, "Before the cock crow, thou shalt deny me thrice." And he went out, and wept bitterly.

And[7] as soon as it was day, the elders of the people

[1] John xviii. 24, 15—18, 25. [2] Mark xiv. 70.
[3] Matt. xxvi. 70. [4] John xviii. 26. [5] Matt. xxvi. 74.
[6] Luke xxii. 61, 62. [7] Luke xxii. 66.

and the chief priests and the scribes came together, and led him into their council. The[1] high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said." And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"

And[2] the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, "We heard him say, 'I will destroy this temple that is made with hands, and within three days I will build another made without hands'." But neither so did their witness agree together. And the high priest asked Jesus, saying, "Answerest thou nothing? what is it which these witness against thee?" But he held his peace, and answered nothing.

Again the high priest asked him, and said unto him, "Art[3] thou the Christ? tell us." And he said unto them, "If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go." And[4] the high priest arose, and said unto him, "I adjure thee

[1] John xviii. 19—23. [2] Mark xiv. 55—61. [3] Luke xxii. 67, 68.
[4] Matt. xxvi. 62, 63.

by the living God, that thou tell us whether thou the Christ." And[1] Jesus said, "I am: and ye shall the Son of man sitting on the right hand of power, coming in the clouds of heaven." Then[2] said they "Art thou then the Son of God?" And he said unto them, "Ye say that I am."

Then[3] the high priest rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy what think ye?" They answered and said, "He is guilty of death." Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, "Prophesy unto us, thou Christ, Who is he that smote thee?" And[4] many other things blasphemously spake they against him.

When[5] the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. And[6] it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

Pilate then went out unto them, and said, "What accusation bring ye against this man?" They answered and said unto him, "If he were not a malefactor, we would not have delivered him up unto thee." Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death:" that

[1] Mark xiv. 62. [2] Luke xxii. 70. [3] Matt. xxvi. 65—68.
[4] Luke xxii. 65. [5] Matt. xxvii. 1, 2. [6] John xviii. 28—32.

the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. And[1] they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King."

Then[2] Pilate entered into the judgment hall again, and called Jesus, and said unto him, "Art thou the King of the Jews?" Jesus answered him, "Sayest thou this thing of thyself, or did others tell it thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Pilate therefore said unto him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate saith unto him, "What is truth?"

And when he had said this, he went out again unto the Jews, and saith unto them, "I find in him no fault at all." And[3] they were the more fierce, saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was exceeding

[1] Luke xxiii. 2. [2] John xviii. 33—38. [3] Luke xxiii. 5—11.

glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe. And[1] when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, "Hail, King of the Jews!" And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, Herod sent[2] him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

Now[3] at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas, which[4] lay bound with them that had made insurrection with him, who had committed murder in the insurrection. Pilate[5] therefore went forth again, and saith unto them, "Ye[6] have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. But[7] ye have a custom, that

[1] Matt. xxvii. 29—31. [2] Luke xxiii. 11, 12.
[3] Matt. xxvii. 15, 16. [4] Mark xv. 7. [5] John xix. 4.
[6] Luke xxiii. 14, 15. [7] John xviii. 39.

I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?" For[1] he knew that for envy they had delivered him. But the chief priests and elders persuaded the multitude that they should ask Barabbas. Pilate saith unto them, "What shall I do then with Jesus which is called Christ?" They all say unto him, "Let him be crucified." And the governor said, "Why, what evil hath he done?" But they cried out the more, saying, "Let him be crucified." Pilate[2] saith unto them, "Take ye him, and crucify him: for I find no fault in him." The Jews answered him, "We have a law, and by our law he ought to die, because he made himself the Son of God."

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer. Then saith Pilate unto him, "Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." And from thenceforth Pilate sought to release him; and* brought Jesus forth[3], and said to the chief priests and to the people, "Behold[4], I bring him forth to you, that ye may know that I find no fault in him."

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, "Behold the man!" When the chief priests therefore and officers saw him, they cried out, saying, "Crucify him,

[1] Matt. xxvii. 18, 20—23. [2] John xix. 6—12.
* John xix. 13. [3] Luke xxiii. 4. [4] John xix. 4—6.

crucify him." Pilate[1] saith unto them, "Shall I cr
your King?" The chief priests answered, "We hav
king but Cæsar. If thou let this man go, thou art
Cæsar's friend: whosoever maketh himself a king spe
eth against Cæsar."

When Pilate therefore heard that saying, he
down in the judgment seat in a place that is called t
Pavement, but in the Hebrew, Gabbatha. Then[2] h
wife sent unto him, saying, "Have thou nothing to d
with that just man: for I have suffered many things thi
day in a dream because of him." And[3] it was the pre-
paration of the passover, and about the sixth hour: and
he saith unto the Jews, "Behold your King!" But they
cried out, "Away with him, away with him." And[4]
they were instant with loud voices, requiring that he
might be crucified.

When[5] Pilate saw that he could prevail nothing, but
that rather a tumult was made, he took water, and
washed his hands before the multitude, saying, "I am
innocent of the blood of this just person: see ye to it."
Then answered all the people, and said, "His blood be
on us, and on our children." And[6] so Pilate, willing to
content the people, gave[7] sentence that it should be as
they required. And he released unto them him that for
sedition and murder was cast into prison, whom they
had desired: but he delivered Jesus to their will.

Then[8] Judas, which had betrayed him, when he saw
that he was condemned, repented himself, and brought
again the thirty pieces of silver to the chief priests and

[1] John xix. 15, 12, 13. [2] Matt. xxvii. 19. [3] John xix. 14, 15.
[4] Luke xxiii. 23. [5] Matt. xxvii. 24, 25. [6] Mark xv. 15.
[7] Luke xxiii. 24, 25. [8] Matt. xxvii. 3—10.

elders, saying, "I have sinned in that I have betrayed the innocent blood." And they said, "What is that to us? see thou to that." And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, "It is not lawful for to put them into the treasury, because it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, "The field of blood," unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me."

Then[1] the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and scourged him[2], and[3] put his own raiment on him, and led him away to crucify him. And[4] he bearing his cross went forth. And[5] there were also two other, malefactors, led with him to be put to death.

And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never

[1] Matt. xxvii. 27, 28. [2] John xix. 1. [3] Matt. xxvii. 31.
[4] John xix. 17. [5] Luke xxiii. 32, 27—31.

gave suck.' Then shall they begin to say to the m tains, 'Fall on us;' and to the hills, 'Cover us.' F they do these things in a green tree, what shall be d in the dry?"

And[1] as they came out, they found a man of Cyre Simon by name, who[2] passed by, coming out of t country, the father of Alexander and Rufus; and[3] o him they laid the cross, that he might bear it afte Jesus.

And[4] when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And[5] it was about the sixth hour, and[6] they crucified him. Then[7] said Jesus, "Father, forgive them; for they know not what they do."

And[8] with him they crucify the two thieves; one on his right hand, and the other on his left. And the scripture was fulfilled, which saith,

"And he was numbered with the transgressors."

And[9] Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, "Write not, The King of the Jews; but that he said, I am King of the Jews." Pilate answered, "What I have written I have written."

[1] Matt. xxvii. 32. [2] Mark xv. 21. [3] Luke xxiii. 26.
[4] Matt. xxvii. 33, 34. [5] Luke xxiii. 44. [6] Mark xv. 25.
[7] Luke xxiii. 34. [8] Mark xv. 27, 28. [9] John xix. 19–24.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be:" that the scripture might be fulfilled, which saith,

"They parted my raiment among them,
And for my vesture they did cast lots."

These things therefore the soldiers did. And[1] sitting down they watched him there.

And[2] the people stood beholding: and all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. Now[3] there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold thy mother!" And from that hour that disciple took her unto his own home.

And[4] they that passed by reviled him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

Likewise also the chief priests mocking him with the scribes and elders, said, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

[1] Matt. xxvii. 36.
[2] Luke xxiii. 35, 49.
[3] John xix. 25—27.
[4] Matt. xxvii. 39—43.

He trusted in God; let him deliver him now, if he will have him: for he said, 'I am the Son of God.'"

And[1] one of the malefactors which were hanged railed on him, saying, "If thou be Christ, save thyself and us." But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "Verily I say unto thee, To day shalt thou be with me in paradise."

And[2] the soldiers also mocked him, saying, "If thou be the king of the Jews, save thyself."

Now[3] from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is to say, 'My God, my God, why hast thou forsaken me?' Some of them that stood there, when they heard that, said, "This man calleth for Elias."

After[4] this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, "I thirst." Now there was set a vessel full of vinegar: and[5] straightway one of the soldiers ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, "Let be, let us see whether Elias will come to save him."

When[6] Jesus therefore had received the vinegar, he

[1] Luke xxiii. 39—43.
[2] Luke xxiii. 36, 37.
[3] Matt. xxviii. 45—47.
[4] John xix. 28, 29.
[5] Matt. xxvii. 48, 49.
[6] John xix. 30.

said, "It is finished:" and[1] when he had cried again with a loud voice, saying, "Father[2], into thy hands I commend my spirit:" he[3] bowed his head, and gave up the ghost.

And[4] behold the veil of the temple was rent in twain from the top to the bottom. And[5] when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, "Truly this man was the Son of God." And[6] all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

The[7] Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled,

"A bone of him shall not be broken."

And again another scripture saith,

"They shall look on him whom they pierced."

[1] Matt. xxvii. 50. [2] Luke xxiii. 46. [3] John xix. 30.
[4] Matt. xxvii. 51. [5] Mark xv. 39. [6] Luke xxiii. 48.
[7] John xix. 31—38.

And after this Joseph of Arimathæa, being a
of Jesus, but secretly for fear of the Jews, b
Pilate that he might take away the body of Jesus
Pilate marvelled if he were already dead: and
unto him the centurion, he asked him whether l
been any while dead. And when he knew it of th
turion, he gave the body to Joseph. And[2] there
also Nicodemus, which at the first came to Jesu
night, and brought a mixture of myrrh and aloes, a
an hundred pound weight. Then took they the bod
Jesus, and wound it in linen clothes with the spices
the manner of the Jews is to bury.

Now in the place where he was crucified there w
a garden; and in the garden a new sepulchre, where
was never man yet laid. There laid they Jesus there
fore because of the Jews' preparation day; for the sepul
chre was nigh at hand; and[3] rolled a great stone to the
door of the sepulchre, and departed. And there was
Mary Magdalene, and the other Mary, sitting over
against the sepulchre: and[4] they returned, and rested
the sabbath day according to the commandment.

Seventh Day.

Now[5] the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepul-

[1] Mark xv. 44, 45. [2] John xix. 39—42. [3] Matt. xxvii. 60, 61.
[4] Luke xxiii. 56. [5] Matt. xxvii. 62—66.

chre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, 'He is risen from the dead:' so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch: go your way, make it as sure as ye can." So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

EIGHTH PERIOD.

The Resurrection.

AND[1] when the sabbath was past, Mary Magdale and Mary the mother of James, and Salome, h bought sweet spices, that they might come and anoi him. And very early in the morning the first day of th week, they[2] came unto the sepulchre, bringing the spice which they had prepared, and certain others with them. And[3] they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" For it was very great.

And[4], behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And[5] the earth did quake, and the rocks rent, and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves, and went into the holy city, and appeared unto many.

And[6] when the women came[8] unto the sepulchre, they saw that the stone was rolled away. And[7] they

[1] Mark xvi. 1, 2. [2] Luke xxiv. 1. [3] Mark xvi. 3, 4.
[4] Matt. xxviii. 2—4. [5] Matt. xxvii. 51—53. [6] Mark xvi. 4.
[8] Luke xxiv. 1. [7] Luke xxiv. 3—8.

entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: and as they were afraid, and bowed down their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" And they remembered his words, and[1] they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

Now[2] when they were going, behold, Mary[3] Magdalene cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

[1] Matt. xxviii. 8. [2] Matt. xxviii. 11. [3] John xx. 2—11.

But Mary stood without at the sepulchre we
and as she wept, Jesus[1] saith unto her, "Woman
weepest thou?" She[2] saith, "Because they have
away my Lord, and I know not where they ha
him."

And when she had thus said, she turned hersel
and saw Jesus standing, and knew not that it was

Jesus saith unto her, "Whom seekest thou?"
supposing him to be the gardener, saith unt
"Sir, if thou have borne him hence, tell me wher
hast laid him, and I will take him away."

Jesus saith unto her, "Mary." She saith unt
"Rabboni;" which is to say, 'Master.' Jesus sait
her, "Touch me not; for I am not yet ascended
Father: but go to my brethren, and say unto t
ascend unto my Father, and your Father; and
God, and your God."

Mary Magdalene came and told the disciples t
had seen the Lord, and that he had spoken these
unto her. And[3] they, when they had heard that
alive, and had been seen of her, believed not.

And[4] some of the watch came into the cit
shewed unto the chief priests all the things tha
done. And when they were assembled with the
and had taken counsel, they gave large money u
soldiers, saying, "Say ye, 'His disciples came by
and stole him away while we slept.' And if thi
to the governor's ears, we will persuade him, and
you." So they took the money, and did as the

[1] John xx. 15. [2] John xx. 13—18.
[3] Mark xvi. 11. [4] Matt. xxviii. 11—1

taught: and this saying is commonly reported among the Jews until this day.

And[1], behold, two of the disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?"

And the one of them, whose name was Cleopas, answering said unto him, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"

And he said unto them, "What things?"

And they said unto him, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were

[1] Luke xxiv. 13—33.

with us went to the sepulchre, and found it eve
the women had said: but him they saw not."

Then he said unto them, "O fools, and slow of
to believe all that the prophets have spoken: ough
Christ to have suffered these things, and to enter
his glory?"

And beginning at Moses and all the prophets, he
pounded unto them in all the scriptures the things c
cerning himself.

And they drew nigh unto the village, whither th
went: and he made as though he would have gone fu
ther. But they constrained him, saying, "Abide wit
us: for it is toward evening, and the day is far spent.'
And he went in to tarry with them.

And it came to pass, as he sat at meat with them,
he took bread, and blessed it, and brake, and gave to
them. And their eyes were opened, and they knew
him; and he vanished out of their sight. And they said
one to another, "Did not our heart burn within us,
while he talked with us by the way, and while he
opened to us the scriptures?" And they rose up the
same hour, and returned to Jerusalem.

And[1] they found the eleven gathered together, and
them that were with them, saying, "The Lord is risen
indeed, and hath appeared to Simon." And they told
what things were done in the way, and how he was
known of them in breaking of bread.

And as they thus spake, Jesus himself stood in the
midst of them, and saith unto them, "Peace be unto

[1] Luke xxiv. 33—48.

you." But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And when he had thus spoken, he shewed them his hands and his feet.

And while they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them.

And he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opened he their understanding, that they might understand the scriptures, and said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

Then[1] said Jesus to them again, "Peace be unto you: as my Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples

[1] John xx. 21—25.

therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

And[1] after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you."

Then saith he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." And Thomas answered and said unto him, "My Lord and my God." Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Then[2] the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

And[3] Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth, and entered into a ship immediately; and that night they caught nothing.

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

[1] John xx. 26—29. [2] Matt. xxviii. 16. [3] John xxi. 1—23.

Then Jesus saith unto them, "Children, have ye any meat?" They answered him, "No." And he said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have now caught." Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

Jesus saith unto them, "Come and dine." And none of the disciples durst ask him, "Who art thou?" knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my lambs."

He saith to him again the second time, "Simon, son of Jonas, lovest thou me?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my sheep."

He saith unto him the third time, "Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, "Follow me." Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, 'Lord, which is he that betrayeth thee?' Peter seeing him saith to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me." Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?"

Then[1] returned they unto Jerusalem from *Galilee*.

And[2] Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. And[3], behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. For[4] John truly baptized

[1] Acts i. 12.
[2] Matt. xxviii. 18.
[3] Luke xxiv. 49.
[4] Acts i. 5—8.

with water; but ye shall be baptized with the Holy Ghost not many days hence."

And they asked of him, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" And he said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. Go[1] ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. He[2] that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And[3], lo, I am with you alway, even unto the end of the world."

So[4] then after the Lord had spoken unto them, he[5] led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven; and[6] a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white

[1] Matt. xxviii. 19, 20. [2] Mark xvi. 16—18. [3] Matt. xxviii. 20.
[4] Mark xvi. 19. [5] Luke xxiv. 50, 51. [6] Acts i. 9—11.

apparel; which also said, "Ye men of Galilee, stand ye gazing up into heaven? this same Jesus, is taken up from you into heaven, shall so come i manner as ye have seen him go into heaven." they worshipped him, and returned to Jerusalem great joy: and were continually in the temple, pı and blessing God. Amen.

[1] Luke xxiv. 52, 53.

THE END.

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